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# The Christian Century

PUBLISHED WEEKLY

## Temptation in Germany
By Everett C. Hughes

## I Ran for Mayor
By John G. Simmons

## Peekskill Shadow
An Editorial

## Why No Church Television?
By J. Edward Carothers

September 21, 1949

## In This Issue

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R. A. E. HESSEL

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is a student at the University of Chicago who attended the recent National Student Association conference at Champaign, Ill.

# *Contents*

EDITORIAL
Editorial Paragraphs....1091
Pooh! Pooh!....1094
Peekskill Shadow....1095
SIMEON STYLITES: A Plea for Disorderly Conduct....1097
CONTRIBUTED ARTICLES
An American Tempted in Germany, by Everett Cherrington Hughes....1098
I Ran for Mayor, by John G. Simmons....1100
Paganism Unshaken in Japan, by R. A. Egon Hessel....1102
Why Church Television Is Stalled, by J. Edward Carothers....1104
BOOKS
Treasury of the Christian Faith, edited by Stanley I. Stuber and Thomas Curtis Clark...1106
Books in Brief....1106
CORRESPONDENCE....1107
NEWS OF THE CHRISTIAN WORLD
National Student Association....1109
Huntington, W. Va....1109
Puerto Rico....1110
Omaha....1111
New York city....1112
Nashville....1113
Los Angeles....1114
England....1116
Portland, Me....1117
The Church Roll....1118
CURRENT FEATURE FILMS....1119

**The Christian Century**

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## Calendar of Coming Events

Sept. 20-21. American Lutheran Spokane Conference, Northwestern District, Autumn Meeting, Cameron, Idaho.
Sept. 21. Lutheran One-Day Seminars, Minneapolis; New Britain, Conn.; Spokane, Wash.
Sept. 22. Association of Lutheran Hospitals 2nd Annual Convention, Cleveland.
Sept. 22. Lutheran One-Day Seminars, Boston; Duluth; Great Falls, Mont.
Sept. 25-Oct. 2. Religious Education Week.
Sept. 26. Lutheran One-Day Seminar, Kansas City, Mo.
Sept. 26-Oct. 1. National Lutheran Council Staff Meetings, Chicago.
Sept. 26-Oct. 1. Protestant Episcopal 56th Annual General Convention, San Francisco.
Sept. 27. Lutheran Foreign Mission Conference of America, Chicago.
Sept. 27. Lutheran One-Day Seminars, Denver; Fargo, N. D.
Sept. 27-29. Disciples of Christ 117th Virginia State Convention, Roanoke.
Sept. 28. Lutheran One-Day Seminars, Aberdeen, S. D.; Omaha; Philadelphia.
Sept. 29. Lutheran One-Day Seminars, Des Moines; Pittsburgh; Sioux Falls, S. D.
Sept. 30. Lutheran One-Day Seminar, Mason City, Iowa.
Sept. 30-Oct. 2. Wisconsin Council of Churches Third Annual Laymen's Conference, Green Lake.
Oct. 2. World Communion Sunday.
Oct. 2. Chicago Sunday Evening Club; Bishop Gerald Kennedy, Albert Joseph McCartney, speakers.
Oct. 2. Rock River Methodist Conference Youth Rally, North Central College, Naperville, Ill.
Oct. 3. Gammon Theological Seminary Seminar and Inauguration of Harry V. Richardson as President, Atlanta.
Oct. 3. Lutheran One-Day Seminar, Saginaw, Mich.
Oct. 4. Lutheran One-Day Seminars, Columbus, Ohio; Detroit; Minot, N. D.
Oct. 4-6. United Presbyterian Synod of New York Meeting, South Ryegate, Vt.
Oct. 3. Lutheran One-Day Seminars, Dayton; Toledo; Grand Forks, N. D.
Oct. 4. New York State Council of Churches and Chaplains Association Conference on Institutional Work, Albany.
Oct. 6. Lutheran One-Day Seminars, Cleveland; Fort Wayne, Ind.; Winnipeg, Man.
Oct. 7. Lutheran One-Day Seminar, Buffalo.
Oct. 9. Chicago Sunday Evening Club; Walter H. Judd, speaker.
Oct. 9-16. First National Leprosy Missions Week.
Oct. 10. Lutheran One-Day Seminar, Champaign, Ill.
Oct. 11. Lutheran One-Day Seminars, St. Louis; Madison, Wis.
Oct. 12. Lutheran One-Day Seminars, Chicago; LaCrosse, Wis.; Oakland, Calif.
Oct. 13. Lutheran One-Day Seminars. Fresno, Calif; Milwaukee, Wis.; Rock Island, Ill.
Oct. 14. Lutheran One-Day Seminars, Green Bay, Wis.; Los Angeles.
Oct. 14-Nov. 7. Ecumenical Institute Course for Missionaries on Furlough, Celigny, Switzerland.
Oct. 16. Laymen's Sunday.
Oct. 16. Chicago Sunday Evening Club; Lynn Harold Hough, speaker.
Oct. 19-20. American Mission to Lepers 42nd National Convention, Park Street Church, Boston.
Oct. 25-30. Disciples of Christ International Convention, Cincinnati.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

# The Christian Century

UNDENOMINATIONAL

VOLUME LXVI CHICAGO, SEPTEMBER 21, 1949 NUMBER 38


# EDITORIAL

## Truman Calls Sermon on Mount Our Guide

PRESIDENT TRUMAN'S assurance, given a group of visiting Anglican bishops, that the Sermon on the Mount "is what we try to live by," will affect different persons in differing ways. Some will find in it reassurance. When a President can talk this way, who can doubt that this is a truly Christian nation? Others will find in it cause for scorn. How long will churchmen allow themselves to be flattered with this sort of politician's flapdoodle? Still others will resent the self-righteousness unconsciously revealed by the chief executive. "If we [the British and the Americans] can get all the world in that frame of mind," he said, "we will come nearer to stopping these terrible wars than by any other method I know of." Let other nations follow our example of living by the Sermon on the Mount and the world will be all right! Some may have been bewildered by Mr. Truman's claim. Does he really know what's in the Sermon on the Mount? Has he read it recently, and does he still think it is reflected in American policy? There will be theologians frankly dismayed at the idea that Matthew 5-7 should be regarded as a guide for nations. How can such "perfectionism" be made the norm for international relations? And there will be some, we are sure, who will be reminded of the man who so disarmingly avowed his dependence on divine guidance that April afternoon five years ago when he was suddenly invested with the responsibilities of government. It is pretty hard, in view of recent news from Washington, including news of what has been going on around the White House, to believe that the administration is trying "to mobilize the moral forces of the world for a real awakening of the things that originate in the Sermon on the Mount." But it is not hard to believe that, in certain moods, that is what Mr. Truman thinks he is trying to do. Alas that he, like so many other well meaning men, should have so inadequate an idea of what is involved.

## World Communion Through Aid

ON WHAT HAS come to be known as World Communion Sunday, which this year falls on October 2, Christians in all lands worship together in the central act of Christian devotion. This annual event is rightly hailed as a promise of more perfect union and a harbinger of the universal expansion of redemptive faith. But it will not suffer if to these considerations is added a more practical acknowledgment of the communion in which we are all involved by reason of our common humanity. Each congregation's observance of World Communion Sunday should include as an integral part a contribution to the Christian ministry of healing. The need for food and clothing, for medicine and shelter, may not be as great as it was immediately after the war. But it is still far greater in Europe, in Japan, in the Near East and in other countries which are accessible than it was at any time within memory before the war. If the crisis has eased a little, it is still far from over, and the assumption that no need exists can do untold harm. In Japan the textile ration has been reduced to a half-pound per person per year and most of the population is in rags. In Germany war orphans, widows and in particular the 11 million *Volksdeutsche* are managing to keep body and soul together only with the greatest difficulty. In the Near East nearly a million refugees are approaching another winter in indescribable destitution. Church World Service can meet at least some of these needs through its worldwide network of workers supplied by its 23 member denominations. It can meet them providing hundreds of communities take an offering on World Communion Sunday and send it to C.W.S., 214 East 21st St., New York 10, N. Y.

## Strasbourg Pushes Toward A United Europe

IN DEFIANCE of the skepticism which overshadowed its assembling, the first session of the Council of Europe turned out to be one of the most hope-awakening events since the end of the war. The men who met at Strasbourg showed that they are in earnest about establishing a United States of Europe. Their "consultative assembly," made up of official delegates from twelve nations, refused to be hamstrung by the nursemaid committee of foreign ministers. It debated almost any subject it pleased. It adopted a resolution calling for expansion of the council into a genuine federal government. It approved a bill of rights for individuals in the twelve nations. And it set up an interim body whose business it will be to by-pass the existing governments and go straight to their people with propaganda for a united Europe. To be sure, all these actions taken by the consultative assembly must be approved by the foreign ministers' committee. That body may pigeonhole them. Or if it passes them on to the twelve governments for implementation, they may die there. Nevertheless, something has been started at Strasbourg which we believe will not be permanently stopped. The delegates acted with such sur-

prising boldness because they felt that they had the common people of their nations behind them. What the common people demand will finally come to pass. There were only two events at Strasbourg which looked ominous. The first was the reluctance of the Labor party delegates from Britain to support what was happening. Whether that reflected a continuing desire not to see England too closely linked with the Continent, or Labor's opposition to anything approved by Mr. Churchill, we don't know. But the fact was there. The second was the introduction of Mr. Churchill's secret memorandum of October 1942 to President Roosevelt. It was said this was revealed to show how long ago Mr. Churchill plumped for a Council of Europe as the way to gain a United States of Europe. What it really did, however, was to show that the council was conceived by Mr. Churchill as a means of keeping "Russian barbarism" at bay. If the United States of Europe is to be worth gaining, it must be something other than just another anti-Russian alliance.

## Church Sends Delegation To World Body

SAN FRANCISCO'S Fellowship Church is sending five of its members to attend the fall meeting of the United Nations Educational, Scientific and Cultural Organization in Paris. So this interracial church sets another precedent. But its pioneering move is significant for other reasons than its novelty. The action of the congregation led by Dr. Howard Thurman underscores the fact that the interest of church people in world affairs is not exclusively or even primarily political. Rather it is at least as broad as the scope of UNESCO, being particularly concerned with the relation between culture and character. Unfortunately, the existing pattern of church organization does not provide adequate channels for this breadth of concern. It is true that the World Council of Churches and the International Missionary Council will also be represented at Paris in one way or another. But this representation finds difficulty in making its impact on UNESCO visible to people in local churches. This is particularly true of independent congregations like Fellowship Church. Christians who are more than usually sensitive to the demands of their faith in the postwar world require a more direct and personal participation in the new forms of cooperation with people of other nations and races than they can often discover in the church organizations which are available to them. A journey like that which the five San Franciscans are making to Paris is significant not only for what they may learn but also for what the other churches may learn from their example.

## West Germany's New Government

WHAT IS CALLED the Federal Republic of Germany became a political reality on September 7 when its parliament met at Bonn. Yet there was a persistent atmosphere of unreality about the whole affair. This clearly was not a government for "Germany" in the sense in which Germans use that word. Was it a genuine start toward obtaining such a government, or was it only an interlude, a byplay, in the struggle between the victor powers to control the German future? One of America's most respected observers, Mrs. Anne O'Hare McCormick of the *New York Times*, evidently felt that it was the latter. In her dispatch of September 10, the key word was "transitional." Transitional to what? Mrs. McCormick wasn't sure. "The majority of the members of the Bundestag," she wrote, "the Christian Socialists and the Social Democrats . . . for the most part are serious, elderly, rather frightened men, aware of their transitional role, secretly relieved, perhaps, that their authority is limited by the occupation statute, and as anxious as the western powers about where the transition stage will lead." The Bonn sessions opened with a demand, backed by all parties, for the end of factory demolitions and a generally expressed desire for incorporation of west Berlin in the new state. The next day Sir Brian Robertson, who has exchanged his title of British commanding general for that of high commissioner, said that the demolitions would continue and that west Berlin would remain outside. Such a swift reminder that the new parliament has no real power was hardly conducive to increasing its prestige with the German people. Nor did the failure of the Strasbourg session of the Council of Europe to consider membership for the West Germans help give the new government status. The Weimar republic, starting with far more in its favor than has Bonn, fell largely because what help it got from Britain and France came too late and too little. Essentially, that is the same prospect which today throws such a deep shadow across the proceedings at Bonn.

## China Aid Becomes a Political Football

NEITHER SIDE in the bitter dispute at Washington over aid to China gives the impression of caring much about the future of that country. Each acts as though its main purpose is to score a partisan political victory at the expense of the other. When Chairman Connally of the Senate foreign relations committee charged that Chiang Kai-shek had "absconded" to Formosa with $138 million in gold—later raised to $300 million—he knew that no such thing had happened. Chiang retreated to Formosa, and when Nanking was about to fall to the Communists the gold reserve of the nationalist government was transferred there. Chiang could hardly have been expected to turn it over to Mao Tse-tung. But the irresponsible charge was the method Senator Connally took to try to discredit the Republicans who were sniping at the administration's China record. And when these same Republicans wrote into the pending MAP bill $75 million for President Truman to use in "China and the Far East" at his own discretion, they knew that did not mean a dollar's worth of help to the nationalist government. But that was the method they took to try to smear the Democrats with a charge of indifference to a Communist victory. The whole matter of aid for China has thus become nothing more than partisan maneuvering, and pretty cheap maneuvering at that. Meanwhile, reports increase that China is entering on the worst famine in modern times. The United States could do something to relieve that famine. To do so, however, wouldn't score points in the party battle for

either Democrats or Republicans. All it would do is save thousands of lives and so rekindle the sense of friendship for America long felt by the Chinese masses. Congress doesn't seem to be interested in that.

## A Regional Plan for The Middle East?

THE UNITED NATIONS commission which is asked to recommend a solution to the refugee problem of the Near and Middle East has embarked on its task. Its work is certain to be overshadowed by the importunate necessities of nearly a million homeless persons, for whose care appropriations have nearly run out. The major reason for optimism concerning the commission's work is that Gordon R. Clapp is its head. The chairman of the board of directors of the Tennessee Valley Authority is no miracle man, and it is too much to expect that any recommendation of his group will lead to an easy and painless formula for disposing of the human misery created by the Palestine war. But it is not impossible that Mr. Clapp and his colleagues will find a way by which further appropriations for relief may serve a purpose beyond relief. That was done by the administrators of the fund which was raised for relief of flood victims in China a generation ago. Similar developments also took place in the Near East after the First World War. In this case, the appointment of Mr. Clapp suggests that some kind of regional development scheme like the TVA may be proposed. This would serve the immediate needs of refugees for employment and might create an economic base which would in time raise the standard of living for the entire area. The first obstacle to such a development would be its cost, which would probably not be much greater than the amounts the nations are doling out for relief, but which would have to be provided over a period of several years. But a more important difficulty resides in the fears and jealousies of the great powers, which have made this region a political pawn for centuries.

## Opportunity Is Passing for Missions in Japan

WE DO NOT agree with every point made by R. A. Egon Hessel in the article which appears on page 1102 of this issue. But his contention that the grip of the old religions of Japan remains unshaken is one that must be taken seriously. The circumstantial evidence he marshals can hardly be ignored, and in our opinion it is unlikely to be successfully refuted. On the contrary, Japan's time of trouble is actually strengthening these religions. This is because Christianity has not made and is not making a bid sufficiently bold and broad for the conversion of that country to its higher conceptions. Japanese Christianity emerged from the war spiritually shaken by the compromises it had made before and during the conflict. A large part of its material apparatus of church, school and hospital property was burned by American incendiary bombs. Since its membership lived largely in the cities, they were overwhelmed by the ruin which engulfed the nation. All this became known to Christians in other parts of the world within a few weeks after the surrender as the result of the visit of a delegation from American mission boards. But Christians abroad did not rise to meet the opportunity which Japanese Christians could not encompass. It is now clear that the main reason for their lethargy was that they too had been spiritually blinded, deafened and impoverished by their own involvement in the struggle. So they have confined their energies to trying to bring the missionary movement back to its prewar strength and, in some cases, to attempting to restore a pattern of denominationalism which is alien to Japanese Christianity. Part of the responsibility for this lies at the door of an inadequate missionary leadership. Mr. Hessel's own amazing appeal for 100,000 missionaries is an example of this inadequacy. Instead of securing help from other lands which would enable Japanese Christians to rise to the responsibility that is primarily theirs, he seeks to overwhelm the old religions by the immigration into Japan of almost half as many foreign missionaries as there are Christians in the country after three generations of missionary work! No wonder opportunity is passing for Christian missions in Japan.

## Dulles vs. Lehman In New York

CITIZENS of New York state will have a hard time making up their minds whether to vote for John Foster Dulles or Herbert H. Lehman next November. Senator Dulles and former Governor Lehman now seem sure to be, respectively, the Republican and Democratic candidates. The nation gains from such nominations, since either would make a distinguished senator. Interestingly, in announcing his candidacy Mr. Dulles steered away from foreign affairs and said he would campaign on the "trend to statism," and what must be done to stop it. An intelligent discussion of that issue would certainly command national attention. . . . The traditional history of foreign-language churches in the United States is likely to be repeated in the case of the Russian Orthodox Church. During the recent national convention of Federated Russian Orthodox Clubs at Philadelphia a resolution was adopted in favor of dropping the "Russian" from the church's title in order to form an "American Orthodox Church" in which all branches of Orthodoxy in this country could be united. The trend toward holding services in English was also emphasized. . . . Western trends toward a "managerial revolution" have been recognized by the Roman Catholics of Great Britain. With the approval of Cardinal Griffin they have formed an "Association of Catholic Managers and Employers." Its purpose will be to apply Catholic social teachings especially to the problems of managers in industry. And managers, in the James Burnham sense, are now the key figures in industrial policy-making. . . . Things are getting no better fast in Korea, reports the U.N. commission to that divided country. "Military posturing" is rampant on both sides of the dividing line, and if the United States and Russia do not compose their differences this will eventually lead to a terrible civil war. The American press has not liked this verdict by an international umpire that both states in Korea are puppets. No convincing evidence has been produced, however, to indicate that it is not so. . . . Catholic bishops in Austria have issued a decree making it "mandatory for all believers to vote as

Catholics against an antichurch leftist dictatorship" in the approaching October 9 election. This is equivalent to an order backed by priestly authority to vote for Chancellor Figl's People's party. These same bishops earlier declared that the church will not interfere in Austria's politics. . . . With the death of Justice Wiley B. Rutledge so soon after that of Justice Frank Murphy, the character of the Supreme Court seems likely to undergo a marked change. President Truman's three previous appointments —Justices Vinson, Burton and Clark—had begun to tip the balance toward the conservative end of the scales. Another such appointment and conservatives will be in almost complete control of the court. . . . A recent issue of the London letter of the Union for Democratic Action Educational Fund, Inc. (Reinhold Niebuhr, president), celebrates "the outburst of national pride over the escape of the Amethyst from its Yangtze blockade." "Here," says this news letter, "one saw the dogged courage and self-confidence which throughout history has helped the British through many defeats to ultimate victory." No one will minimize the seamanship which finally extricated the British gunboat from the trap in which it had been riddled by Communist shellfire. But the exploit would hardly have called for patriotic skyrockets in former days.

# 'Pooh! Pooh!'

A SCHOLAR and apologist of John Courtney Murray's known ability should have produced a better reply to W. Russell Bowie's article entitled "Protestant Concern over Catholicism." The two articles—the Protestant statement of the nature of the present tension between the two great sections of Christianity in the United States and of the reason for it, and the Roman Catholic answer—were published in the September issue of the *American Mercury* and were given still more extensive circulation by copious extracts from both in the September 12 issue of *Time*. So, as in 1928, the whole question is thrown again into the arena of public discussion. It is well that it should be. It may not be possible to settle that question in the full light of free discussion, but it certainly cannot be settled in the dark.

Dr. Bowie gives a detailed and explicit statement of those features of Roman Catholic theory and practice which can be deemed dangerous to the liberties of non-Catholics.

Dr. Murray says: Pooh! Pooh!

That is the substance, not the exact wording, of his answer. His word is "Nonsense!" This is subdivided into "historical nonsense" and "theological nonsense." His further elaboration is rhetorical rather than factual, logical or argumentative.

It is difficult to treat such a reply more seriously than its writer treats the article to which it is a reply. Still, after a brief survey of Dr. Bowie's statement, something serious must be said about it. This is the more necessary since it now appears, by a *New York Times* report of a forthcoming Federal Council release, that Father Murray figures prominently in a current project of several Roman Catholic leaders to "make a vital, not opportunistic, adaptation of the church's teaching [on church and state] so that it will fit the political realities of democratically organized society." It doesn't fit now; that's sure.

## I

If the Roman Catholic Church succeeds in its declared purpose to "make America Catholic," says Dr. Bowie, the liberties of non-Catholics will be jeopardized. Wherever that church is strong enough it will control education, marriage, morals and whatever it pleases to include under that head, the press and other agencies of publicity, and the conditions under which forms of religion other than its own can be practiced, if at all. It will do this for the entire population. This constitutes the invasion of liberties which is threatened. "If it cannot destroy Protestant organization, worship and opinion, it will lay upon them such harassing and arbitrary limitations as to make them, as nearly as may be, impotent."

The proof? First, this is exactly what has happened and is happening in every country in which the Roman Catholic Church has the power to effect its purpose; in Spain, Italy and Argentina, as examples. Second, eminent and official Roman Catholic spokesmen have declared that the church's principles support and demand this policy; everything at variance with Roman Catholic teaching is error, and "error has no rights." Third, it is already happening progressively in the United States as the power of the Roman Catholic Church increases, and arrogance with power. The campaign for the control of education proceeds along two fronts: the open fight for tax-support for parochial schools, and the quiet infiltration of Catholic religious teaching into the public schools.

The entire policy of the church in all these matters, says Bowie, is determined not in any degree whatever by the laity but entirely by the clergy, by the hierarchy above them, and ultimately by the Vatican. One may have the highest possible opinion of the rectitude and patriotism of one's Roman Catholic fellow citizens. They have nothing whatever to do with the formulation of church policies. Even if many of them are restless about the program and balk at supporting it, the bulk of them go along because to oppose it would be to break with the church and "outside the church there is no salvation."

How can you expect cooperation in a free society with a church which declares that "every other religion is false, and it is an egregious error to say that anyone has the right to accept it"? But even so, Bowie wonders whether the Roman Catholic hierarchy can "be brought to discuss American religious tensions not merely in sermons and public speeches, but by sitting down with the leaders of Protestantism to find out in friendliness what the real reasons for friction are and whether they can be allayed."

## II

The first charge—that the dominance of Catholicism in America would jeopardize the liberties of non-Catholics —includes all the rest. To answer it, Father Murray would have to show either that the liberties of non-Catholics would not be jeopardized or that they are not worth preserving and can be replaced by something better. He does neither. He opens by sneering at Dr. Bowie's generous recognition of Catholic service and saintliness as "pious

platitudes." He characterizes the distinction between the Catholic faith and Catholic institutions as a "classic in the Communist polemic" which Protestant writers always "throw in." From there on, his answer is chiefly: Pooh! Isn't it true that the Catholic Church is a system of power as well as a system of faith? Pooh! Is not the authority of the church concentrated in its hierarchy? Pooh! But doesn't Spain offer a concrete example of a Catholic country where religious liberty does not exist? Pooh! And have not the most revered Catholic authorities both old and new (quoted at some length) explicitly repudiated the concepts of religious liberty and toleration wherever the church has the power to suppress "error"? Pooh!

If this grows tiresome in this condensed form, it is even more so when read at length. One looks in vain for some meeting of the issues that have been defined, some answer to the argument, or at least some questioning of the documentation by which it is sustained. Nothing of the sort appears. The arguments and quotations are brushed aside as old stuff and "stock-in-trade citations." So they are, but why bring in new ones until the old ones have been answered? The quotations denouncing religious liberty are merely "a tag or two from Leo XIII, a proposition from the Syllabus, a fragment from a Spanish catechism." Catholic documents on the relation of church and state are not "crystal balls" in which he can read the future, says Father Murray. Perhaps not, but one of them at least—the one from which Bowie got his "tags"—is in effect a constitution definitely intended to mold the future; that is exactly what Leo XIII called it, "The Christian Constitution of States."

That "crystal ball" figure is not a very happy one. Leo himself would not like to have the most memorable pronouncement of his pontificate tossed aside so contemptuously.

### III

Further avoiding the issues raised, Father Murray opines that Protestants are really not so much worried about threats to their liberties as they are "wounded and angry because the Catholic Church considers Protestantism to be a second-class religion." Oh, not at all, Father Murray. Protestants are neither wounded nor angry about a little thing like that. That is much milder than being called "heretics" or promoters of "false religion." Besides, Protestants think much worse things about Roman Catholicism than that it is "second-class." They think it is a fantastic and corrupt mixture of paganism and Christianity, one element sometimes prevailing, sometimes the other. They see in it shocking displays of arrogance, superstition, chicanery and tyranny, along with other less deplorable qualities and some admirable ones. On the whole, they regard it as a sad mess. Why should they take offense if it, in turn, regards them as having a "second-class religion"?

But for all that, Protestants would be willing to sit down with the pope, or a group of cardinals or bishops or priests, as they often do sit down with Catholic laymen, on the basis of the things they hold in common and with no questions raised as to who is greatest in the Kingdom of Heaven, to consult as to how the removable differences between them can be removed and how they can cooperate for the promotion of their common interests.

Protestantism is not "essentially anti-Catholic." Perhaps it did, as Father Murray suggests, suffer a *"trauma"* in infancy which still leaves its marks. The Roman church has pursued the consistent policy of inflicting all the *traumata* it could on those who resisted its authority, and that policy neither began nor ended with the 16th century. If we must go psychiatric in this discussion, it may also be observed that the Roman church has not been exempt from neuroses. Beginning with its earliest enjoyment of imperial favor in the 4th century and increasingly with its usurpation of more than imperial power, it has been afflicted with delusions of grandeur of psychotic intensity.

Protestantism is, in fact, essentially positive and affirmative. Anti-Catholicism, where noticeably present, is incidental. It derives from the necessity of fighting for a standing ground on which to hold and practice the Christianity of free men without compulsion or restraint. The issue now is whether such a free field, which has existed in America for a century and a half, can be maintained. Dr. Bowie declares that "making America Catholic" would destroy the freedom of Protestants to exercise their positive Protestantism, and of citizens to exercise their citizenship, without restraints imposed by the Roman Catholic hierarchy. Dr. Murray has not written a word to disprove it.

## Peekskill Shadow

EVERY thoughtful American must have been alarmed by the mob outbreaks at two concerts by Paul Robeson near Peekskill, New York. The first prevented Mr. Robeson from singing at all. The second broke out after a concert ended which had been held under the protection of New York state police. One hundred and forty-five who had attended were injured seriously enough to require medical attention. Others who had not attended but simply happened to be passing through the vicinity at the time—among them a busload of Americans who had been on a pilgrimage to the near-by grave of Franklin D. Roosevelt—were beaten up. Large numbers of buses and private cars were badly damaged. It has been charged, but not proved, that the police abetted the rioting.

The Robeson concerts—the one that was broken up and the one held—were under the auspices of the Civil Rights Congress, which is widely regarded as a Communist-front organization. Mr. Robeson customarily turns his singing engagements into occasions for reiterating his well known admiration for the Soviet Union and for criticizing the shortcomings of democracy in the United States. The rioters thought they were showing that patriotic Americans oppose the spread of communism. What they really did was to provide support for Mr. Robeson's contention that free speech and free assembly are an illusion in this country. And they gave Moscow's propaganda mills grist to grind for months to come.

By this time scores of leading citizens and a large portion of the press have commented on the Peekskill riots. What they have said is, in most instances, sound. It is what any believer in democratic civil liberties should have been expected to say. With every such word of reproof and regret, The Christian Century is in full accord. If we

thought another editorial of the same sort would be of any public benefit, we would hasten to publish one. But the damage which democracy has thus suffered at the hands of its self-proclaimed friends is too clear to need pointing out again, and further reproof of mobs which scattered days ago seems like belaboring a by now threadbare theme.

I

However, there is one aspect of the ugly events at Peekskill which we have not seen discussed elsewhere, yet which is worth thinking about. We refer to the part played by teen-agers in the rioting. There is, in fact, a general tendency in the neighborhood of Peekskill to push off on irresponsible youngsters the onus for the whole business. Officers of the American Legion, the Veterans of Foreign Wars and the Catholic War Veterans, who staged the parades which preceded the riots, have washed their hands of responsibility for anything that happened after the parades were dismissed. The stoning and the beatings were all the work, they say, of crazy kids. The county district attorney reported to the governor that "most of the damage and trouble came from teen-agers who had no connection with veteran groups."

Suppose this is true. We suspect that it *is* true. Then how does it come to pass that in such a community as Peekskill these young Americans, when they wanted to demonstrate their patriotism and their antipathy to communism, turned hoodlum? How is the democratic process working if this is what our youngsters think it means to be a "good American"? These teen-age boys and girls—newspaper photographs showed about as many girls as boys involved—are students in high school or recent high school graduates. Most of them, an investigation would probably disclose, have been in the Sunday schools, the Boy Scouts, the Girl Scouts. What has made them such easy victims of the mob spirit? Why don't they know any more about genuine democracy than this?

Such youngsters, we tell ourselves, are supposed to be "taught" democratic principles in our schools. We have no doubt that in the schools of Westchester county, where Peekskill is located, all the expected courses in civics are in the curriculum and all the expected talks on the democratic heritage are made by the teachers. Westchester is one of the wealthiest, most privileged counties in the United States. It can be counted on to provide these things for its schoolchildren. But the trouble is that these teen-agers have been exposed to two kinds of teaching, the teaching in the classrooms that follows the standard textbooks and the teaching on the streets and in the daily life of the town that follows traditional patterns of action. And it is the latter kind of teaching that sinks deepest.

II

What teaches a teen-ager the meaning of democracy? The textbook in a civics class, with its academic description of the working of a somewhat complicated and delicately balanced legislative, administrative and judicial process by which the will of the majority is put into effect while the rights of the minority are safeguarded? Or the actual ways by which school principals are hired, school teachers get their appointments, taxes are "adjusted," parking tickets "fixed," laws enforced or left unenforced, as these actualities are described at a thousand supper tables and in the gossip swirling about a hundred informal meeting places? We know nothing about the situation in Peekskill, but unless that community differs from most of the American communities we do know, this constant contrast between the theories in the school textbooks and the actualities in the town's life is youth's real teacher. It is also the source of much of the civic cynicism which is eating like a cancer at the promise of American life.

Much the same sort of thing, we are confident, may be found in the background of these riots. The veterans' organizations disclaim responsibility. They didn't plan any riots. They have their "Americanism" departments, and the literature put out by those departments does not favor riots or resort to mob action. Most of that literature insists on devotion to the principles of democracy, and some of it reflects an understanding of what those principles are. Nevertheless, too frequently the veterans seem to delight in "treat 'em rough" talk, and their interventions in public affairs too often are in terms of wild charges, threats and attempted intimidation. The veterans in many an American community feed their sense of importance and self-satisfaction by posing as the bully boys, the tough guys, of the neighborhood who itch for the chance to settle community issues by resort to the same methods by which they settled the krauts—always with the American flag at hand to sanctify their threats of strong-arm action. Was that the sort of "Americanism" they taught the teen-agers in Peekskill?

Of course, the wild, evil-breeding talk is not confined to veterans. A careful study of Peekskill would uncover numbers of homes, we believe, in which parents who have no connection with the veterans' organizations continually approve every sort of illegal, violent and even brutal action against those who hold views which differ from their own. If pinned down these parents would probably deny that they really approve such violence. But the important point is that they talk as though they do. We believe this of homes in Peekskill because we know it is true in so many homes in other communities. "He ought to be shot!" has become such a conversational stereotype that it hardly registers. Yet it *does* register on adolescent minds. It is the sort of foolish talk that registered, we fear, on the minds of the boys and girls who threw the rocks and swung the clubs in the Robeson riots.

III

Democracy is . . . well, what is it? Democracy is a lot of things, and among them not the least is self-discipline and respect for the right of a minority peaceably to assemble and to express its views. It is time we in the adult generation of Americans, veterans and nonveterans, were reminding ourselves of that. Democracy is self-discipline and respect for minority rights. Granted that in this instance the minority was deliberately attempting to incite the very thing that happened at Peekskill for its own purposes. For that very reason it was the more important that self-discipline should be applied to sustain the fundamental convictions of our democratic heritage. Self-discipline proved lacking in this instance, but the issue will come up again.

If Mr. Robeson continues his efforts to make public appearances, as he is very likely to do, his action will offer other communities an opportunity to do a real job in the "education for democracy" about which there is so much talk. And it will have to begin with adults. Educating our youth for democracy, or the youth of Germany and Japan, will not get very far until adults learn to educate themselves. That means to discipline words and acts so that they accord with professed principles. When the adult subjects himself to such self-discipline the problem of the teen-ager will very nearly take care of itself. But not before. That is the long shadow cast by Peekskill.

# A Plea for Disorderly Conduct

EDITOR THE CHRISTIAN CENTURY:

SIR: My desk has been straightened up again. The noble Christian woman who performs that biweekly atrocity known as "setting things to rights" does not realize what neatly arranged chaos she imposes on what had been logical and intelligible disorder. As a result I am lost. So is everything else. I can't find the gas bill. That is all right with me. But there are more dire consequences. I can't find the coupon I got from a train conductor, redeemable for ten cents at any ticket office. So you see it is a serious matter, a tragic theme for Sophocles.

Of all the heresies that have plagued the faithful, that ancient proverb that "order is heaven's first law" is the one most deserving of anathemas. It was invented by prim systematizers for the irritation of the godly. If "order" is heaven's first law, I do not want to go to heaven. Do not interrupt me. I said it first—I will be spared that necessity.

As an expert in Freudian lore, you will recognize this wail as a rationalization by a disorderly mind. Just the same, I think that an argument could be framed for the defense of a fruitful disorder. Go back to a desk for a moment. God bless the man who first said, "The more litter, the more literature." True. Give a man six square feet of cleared and spotless mahogany desk before him, with twelve sharpened pencils and three pens in their proper places, and he will never write anything more profound than "Mary had a little lamb."

History is on my side. A passion for order, for neat arrangement, though the heavens fall, has often prevented heaven on earth. Isn't it true that the great inquisitors have always come from the ranks of the great systematizers? The morning stars of the Reformation were put out by a zeal for ecclesiastical order. After all, the Hitler government was, on the surface (where conventional order operates), a very orderly affair. The Allied armies found the nazis' papers filed perfectly, all ready for Mr. Churchill to use in writing his memoirs. Everything neatly arranged—Jews in concentration camps, Elite troops in comfortable barracks. Spotless order has been used time out of mind to cover up all kinds of injustice.

As I read the Good Book it seems to me to have evidence that God is on the side of the spontaneous, the impulsive, the unrehearsed, the thing that cannot be fitted into man's pattern. We read that His thoughts are not our thoughts, and much in the record shows that they are not. The preaching of the cross was foolishness to the Greeks. The crucifixion was a very disorderly thing to the neat and reasonable Greek mind. Consider the miserable axiom, endlessly repeated in parrot fashion to the despair of children, "A place for everything and everything in its place." Nonsense! There was a place in the organized life of Judea for babies to be born. That place was not in a stable. But there it was, a Baby in a stable. Highly irregular!

In the whole matter of industrial conflict, of strikes, if order is our first passion, we can push all human values down out of sight. The most orderly place on earth is a cemetery.

Perhaps more divine disorder might save our church services from dying of too much regularity and bring more free and spontaneous movement of the spirit into them. I dread the announcement on bulletin boards, "Service Sunday morning at 11 o'clock, as usual." Isn't that what is the matter with us—too much "as usual"?

My spiritual guide (and a tough assignment he has) recently preached at a Lenten service at a strange church. When he arrived, the choir leader told him apologetically: "I had to change the processional hymn you sent me. It was in three-four time, poor marching rhythm. If the choir followed that music, they would have had to go dancing down the aisle." The preacher thought a moment and said, "Might be a good idea." It might, at that.

Yours,

SIMEON STYLITES.

## *'Pressing and Urging'*

"The earth is thy footstool."

LORD, can it be
Thy foot that presses heavily,
Crushing thy people under thee?

Hast thou not known
These least and greatest of thine own
So far beneath thy lofty throne?

Dost hear their call:
"Ahura!—Allah!—Lord of all!
So low are we, yet fear to fall!

"Thy mercy, Lord!
So weary we of spear and sword!
So ready for thine opened Word!"

Lord, see! They stand
To catch and hold thy down-stretched hand—
To share, at last, thy sea and land.

Lord, can it be
Thy power, urging mightily,
To bring thy people back to thee!

VIVIAN M. KUENZLI.

# An American Tempted in Germany

By Everett Cherrington Hughes

"BUT YOU are not an average American." Thus began the temptations of an American in occupied Germany. It was in a train crowded with Germans coming back from a day in the country. The woman opposite me commented on the sad state of the trains, indeed of everything in Germany these days. The accent of my answers prompted her to ask my nationality. On learning it, she said, "But, *mein Herr,* you are not an average American; that is, racially. I would have said an Englishman or a man from Hamburg."

Now this had happened before. I had come to recognize it as more than a friendly gesture; it was a lure to get me to betray my own people by allowing the implication to stand that I, being passably tall and more or less blond, am different from and, consequently, better than the average of my countrymen. The German woman continued. "You are quite different from the average American soldier." "Yes," I admitted, "I am. In fact, most of the soldiers themselves are different from the average. There are so many kinds of us Americans that none of us is average." (I had lately seen or heard this neat way of putting it.)

### *Getting It Out of Her System*

She gave up this line and went on to say that she herself found the people here in Hesse small and dark; not tall, as in her native East Prussia. I retorted that I had found the "Prussians" of Berlin pretty small and dark and that probably the average Dane is a good deal smaller than people imagine. There was a sort of tussle between us. She was trying to use the Nordic ideal as a lever to draw the two of us closer so that we could have a nice talk about how nasty other Americans are. I was admitting nothing, even to the point of slight dishonesty, for I like being tall enough to see parades in most cities of the Western world without impolitely crowding to the curb.

The conversation went on—for three hours—between the ex-schoolteacher from East Prussia, one of the millions of Germans who have fled from the Russian to the western zones of Germany, and me, the American professor in Germany for the first time since 1932. My companion got all her criticisms of us Americans out of her system and recounted her own history and troubles to boot. As in most conversations in my several months in Germany, I, the American, did not have to ask questions. The eager German, hungry for association with the outside world, anxious to justify himself but withal probing for a soft spot, asks all the questions one could think of and answers most of them: about Russia, America, war, race, democracy and the future of man.

Germans have always been, at least in my experience, hell-bent to talk of the problems of man and the world. Just now, after the long years in which it was dangerous to talk, they are on a talking spree. As a German physician said to me, "Our tongues are like a muscle that has not been used for a long time. At first, you are afraid it will hurt if you move it, so you go easy. Then you find it doesn't hurt, and you consciously keep moving it around." And in answering the eager, slightly aggressive talk of Germans trying out their tongues, the American innocent abroad is led into temptation—each according to the kind of person he is taken for by the Germans and according to what he would like to be at home, as well as according to what he is or would like to be in this first prolonged American occupation of a European country.

### *The Peter Temptation*

Let us call the first temptation—to make capital of one's differences from the average—the Peter temptation. When one has denied his own thrice, the crowing of the gloating cock grates on the inward ear. This temptation turns up in many forms. One is the invitation to be an intellectual. "I am so glad to meet someone from outside Germany; someone, that is, besides the soldiers. If only we could talk together, the intelligent people of the world!"

In the usual human way the German sizes up one of us for some point of likeness or common interest with himself. Then he throws us the bait. "You and I are white. You will understand how we feel about these Negro soldiers going about with our girls." "You are an Aryan [*sic*] too. You can see how senseless it is to put Jews here over us Germans." "You are an educated man. How stupid these army officers are." We swallow the hook, for we share with the Germans a weakness for being liked; besides, the proffered role flatters us. We admit that we are not as other Americans, especially other Americans now in Germany. Thus we can form, with our new German friends, a little international mutual admiration society.

We professors are especially susceptible to this kind of flattery, for we can start talking with our colleagues of an enemy country about science and philosophy and what a pity it is that professors don't run the world, almost as soon as our soldiers start whistling at their girls. But I suspect that people of other trades also yield to their own peculiar versions of this temptation.

### *It's an Old Trick*

We Americans, of whatever kind, are made especially subject to this temptation because of our common practice of leading others into it here at home. The Negro American who is liked by his white coworkers in industry is often offered fellowship on condition that he admit that he is an exception in being both a Negro and a good worker, thereby allowing that other Negroes are worthy of the contempt accorded them. A man can be a "white Jew" if he will only openly or tacitly admit that other Jews are "kikes."

We Americans do this to one another, not out of ill will but to be nice to someone without taking the props from under our own egos. It allows us to admit an individual to our own group while hanging on to the notion that his group is inferior. Playing this game both ways at home

makes us easy marks for it abroad. It is so easy to appear as we would like to others—to Germans when in Germany—by dissociating ourselves, as exceptional individuals, from some unpleasant image which these others have of Americans generally; in short, by just selling our fellow countrymen down the river.

### *A Clue from a Dutchman*

A Dutchman gave me a clue about how to meet this temptation. He felt it his duty to accept an invitation to teach for a term in a German university in spite of the fact, as he said, that "the Germans destroyed our cities, lived off us for five years and killed thousands of our fellow citizens who were Jewish and thousands who were not Jewish." He did not say, "Thousands of us Dutchmen and thousands of Jews," but included all Dutchmen in the national "we-group" injured by the nazis. This made me watch my tongue, lest I slip in the use of "we" and "they." Since it is so natural and necessary to say "we whites" and "you Negroes" (or the reverse) on many occasions at home, it is easy when abroad and conscious of being an American to slip into saying "we Americans" and "they"—the Jews, Negroes, Catholics, or what have you. It becomes still easier when one's own ego can be salved a little by the implied dissociation of oneself from other Americans.

On the other hand, it is a good warming experience (provided it doesn't make one feel too holy) to develop the habit of saying to people of another country, "Yes, several million of us Americans are Negroes," instead of, "Yes, we have a large Negro element in the United States." Anyone who tries it will learn to distinguish more and more occasions when a little shift from "we" and "they" words will save him from cheap mutual backslapping at the expense of some of his fellow citizens.

### *When Criticism Is Honest*

Let none of this be construed as an argument against listening to criticism of private or public actions of Americans when abroad. It is exactly the opposite. Having made it clear that we are not to be trapped into betraying any category of our fellow citizens, we are free to discuss actions and the people who perform them on their own merits. Not that this is always easy. Even when discussing, let us say, the policy of American occupation authorities, the Peter temptation is there. It is common for "liberal" Americans to say to Germans that, of course, our administration is stupid and ill informed, and doesn't understand the Germans. "After all, what can one expect from the kind of people who go into the administration?" The point is not the truth of the allegation, but that instead of discussing policies and actions one simply dissociates oneself from a class of persons who are doing an exceedingly difficult job for which few Americans have stomach or training.

The same temptation turns up in discussion of flagrant lapses from practice of our avowed democratic ideals at home. After a public lecture on "Race Relations in America" which I gave in a small German university town, a student asked me, "What happened to the Indians in North America?" Now the Germans, once they get the idea that they are in a situation where they can talk freely, enjoy asking embarrassing questions like this. I answered that *we* had found the Indians not willing to get out of our way, so *we* had killed a lot of them and shut the others up in concentration camps. I could have said that some misguided, malicious people had done it. Or, if asked about lynching, I could have said—as we do in the northern states—that *they,* the benighted southerners, do it. Or if I had been a white southerner of the proper social background I could have said that *they,* a lot of rough people, not of the better families, do it. But this would have been yielding to the old Peter temptation.

### *Facing the Issues*

There are other ways of getting out from under the things one doesn't approve of, or likes to think he doesn't approve of. One is to explain them away or to say that it was long ago. Another is to try to make oneself look better by proving the other fellow worse. Thus: Sure, we have lynched a lot of Negroes, but what is that compared to the millions of people you Germans starved, tortured and murdered in the concentration camps? Each of these ways out may be quite legitimately used in a proper setting. For while principles may be absolute, practical good and evil, as well as guilt, are relative. But if we Americans use these devices, and especially the one of pointing out the greater sins of the Germans, we invite them to do likewise about the nazi atrocities. They will then say that there were extenuating circumstances, that most Germans didn't know about it at all, and that it was only the fanatical S.S. who did these things anyway. Then the talk is stopped or the subject changed to something more trivial.

My answer about the Indians stunned the chairman and the audience into silence. So I went on to say that I supposed they were waiting for me to disown the people who did the dirty work, but I couldn't do it, as my own ancestors had passed down great stories about their prowess as Indian killers. In fact, our family proudly preserves a legend about how an ancestor killed, by guile, the last Indian in Gallia county, Ohio. The discussion loosened up again, and was finally put to sleep by an old professor who, in the guise of asking me a question, made a long speech about the effect of climate on the English language in America.

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*This is the first part of a two-part article by Dr. Hughes. The article will conclude next week.*

## *To Him Who Walks the Water*

WE SINK within this earth's dark waters: we
Sink, human, in our deeper Galilee;
Alone, we drown within that bitter wave
Where very life itself becomes our grave.
Then Christ, who walks the waters as the land,
Touches our faltering hand with his firm hand—
And lo! we walk upon the drifting sea
Of time, made steadfast with eternity.
To thee, O Christ, thy drowning creatures cry:
"O save us from the lives by which we die!"

E. MERRILL ROOT.

# I Ran for Mayor

By John G. Simmons

I WAS A CANDIDATE for mayor of Minneapolis to succeed Hubert H. Humphrey, who resigned after being elected to the United States Senate. I was defeated, but I didn't lose. I won in many ways, for this was a very revealing and rewarding experience. I have no apologies and no alibis. If I had to choose to run or not to run again, I would run even more eagerly than I did this time.

I am thirty-two years of age. I was pastor of a wonderful congregation, St. Mark's Lutheran Church, in Minneapolis. I had served six and one-half years with a growing congregation. I enjoyed a comfortable parsonage, a decent salary and the friendly confidence of nearly 1,500 men, women and children. At the annual meeting of the congregation on January 11 of this year, I resigned to run for mayor. I deposited my ordination certificate with the president of my synod and began the campaign which ended five months later—in defeat. But I still believe I won.

### *Defeat, the Educator*

Previously, I had been active in politics and in community activities. But not until you are a candidate, and an unsuccessful candidate, do you really learn what defeat means and what politics is all about. I agree with an article which appeared some time ago in The Christian Century, by Dr. Buell Gallagher, who left a theological faculty and was also defeated in his campaign for office. (See the Century for March 30, 1949.) His experiences parallel mine in many ways.

I believe that Emerson was right when he said that "it is defeat which educates us." And I agree with the poet who wrote:

> Defeat may serve as well as victory
> To shake the soul and let the glory out.

From this experience I learned much that might be helpful to any others in the clergy who may venture into politics. Exactly what did I learn? Well, for one thing I learned to be careful in the use of words. In our preaching we are reminded again and again of the importance of a careful use of words in order that our meaning may be conveyed accurately to our diversified congregations. This campaign taught me that in the political arena even more exactitude in the use of words is required. Every word must be weighed, not primarily for its objective accuracy but for its emotional and objective content in the minds of those who hear and read.

### *When Words Betray*

Our language is so limited. Stuart Chase's book title, *The Tyranny of Words,* is very much a reality. People read into what they hear or see in print much more than is intended. In the personal contact which usually accompanies preaching, people know you in a different way and so, perhaps, comprehend what you mean even if your language lacks exactitude. This is not true in the more impersonal arena of politics. While generalities may be more effective in getting you elected, yet our day requires more specific and forthright statements. In local city politics, it is usually more difficult to take refuge in verbiage. You are expected—and often forced—to say what you mean.

For instance, I soon found out that as a former clergyman I had to watch with extreme care what I said about law enforcement. The word "strict," when used by most of the candidates, had a certain meaning that bothered no one. But when *I* said "strict," most people interpreted the word to mean some kind of puritanism coming up. My opponents said it meant that "he'll roll up the sidewalks at nine." A lot of pretty good people thought that nine o'clock was too early to close a city the size of Minneapolis.

Or take the word "reform," as applied either to law enforcement or to the question of needed charter reform. Other candidates might have called for reform in every campaign speech, and our citizens would have discounted that as just the usual platform talk of politics. But when *I* said "reform" the word carried far too heavy overtones. So after I discovered that the word didn't mean the same when I used it as when some other candidate used it, I resorted to words like "change" or "reorganization." But the damage had been done.

### *No Time for Reflection*

Another thing I discovered in my campaign should make some Christian ministers more sympathetic toward an inescapable problem of the politician. This is the necessity in politics of making quick decisions. You must talk and act before you have time to think or discuss with your advisers all that is involved in your decision. Afterwards you indulge in postmortems. There is always a demand for urgent, immediate decision. For the most part, American Christianity's understanding of "crisis theology" is quite academic, simply because we are not in the same position as our European friends. But in politics, crisis is a daily and real experience. Too often the candidate has to act first and think afterwards. If he blunders, there can seldom be any effectual correction.

Take the matter of the candidate's relation with the reporters from the newspaper. (We have only one morning and one evening paper in Minneapolis, both under the same management.) The reporters will get you out of bed early in the morning or call you as, dog-tired, you are about to turn in at night. They want you to comment on something one of your opponents has said. If you try to get by with "No comment," they don't like it. So they badger you until they get enough out of you to produce another crisis for your campaign when you see it in bold type in the next edition.

Then there are the quick decisions you must make on the platform when someone in the audience begins to question you about something you would rather not comment on until you have thought it through very carefully. But if you try to postpone the discussion, then you are "stall-

ing" or "covering up" or "dodging" or almost anything else that an honest candidate intent on serving the good of the people would never think of doing. So, most of the time, you make the best answer you can "off the bat," and hope that at least you are not doing your candidacy irremediable damage. After that, as I have said, come the postmortems.

### *Emotion Rules*

A rewarding lesson I brought away from this campaign is a realization that men are moved by events that touch their emotions rather than their reason. This, too, is something for ministers to bear in mind. These events may be small or large. Their intrinsic importance is of no consequence. It is the emotional appeal that gets the votes. For instance, when my little son and daughter caught the mumps and when it was revealed that my opponent had suffered an accident to his throat more than thirty years before, you wouldn't classify those as important events in such a campaign, would you? Nevertheless they evoked more comment and sympathy than all the radio speeches or all the charges and countercharges on the burning issues facing our community.

Or take another reminder of the part played by emotion. After the primary election, in which I led the ticket, there was little interest in the campaign. The primary vote had been unusually light and it did not look as though the general election would be of much concern to the 262,000 registered voters in our city. However, just before the general election the superintendent of police was fired for a statement in which he said he was supporting my candidacy. That sent thousands of citizens to the polls who had been completely apathetic. And they did not vote on the issues we had been debating. They voted on their resentment, or otherwise, at the way the police chief had been treated. When emotional storms of this sort blow up they are so moving and so final that practically nothing can be done to counteract their influence.

### *Who Pays the Bills?*

One of the disturbing aspects of an American political campaign is the terrific expense and the obligations that go with it if the candidate is successful. For instance, in our community the mayor is paid $9,000 a year. Yet I am sure that the volunteer committees of the two leading candidates spent at least $35,000 to $40,000, and the term is only two years. This means that the candidate's volunteer committee raises from the citizens—and a very small number of citizens—more to win the election than the salary involved. How democracy can solve this problem is still a question. But of one thing I am sure: Senator Lodge's proposal to use taxes to pay the expenses of presidential candidates in order to eliminate the obligation of patronage and special favors ought to go into effect for all major elections above the primary.

Beecher once said, "Rumor has winged feet like Mercury." That I can believe. I also believe what Tacitus said: "Rumor does not always err; it sometimes even elects a man." As a former clergyman, I was the victim of a vicious, organized and unorganized whispering campaign. It was rumored that I was "kicked out of my church," that I was a "nigger lover," a "kike lover" (I am state chairman of F.E.P.C. and active in human relations matters), "anti-Catholic," "anti-Swedish" (my opponent was a Swedish immigrant), "labor's stooge" (I was endorsed by the Central Labor Union), a "blue nose," "the milling industry's candidate," "relative of the governor, Luther Youngdahl," "a future threat to the Republican party" (I belong to the Democratic-Farmer Labor party), and so on and on. There was a rumor for everybody in need of a good rumor, and when it came to cutting down my support at the polls the rumors were really effective.

### *Unconscious But Powerful Factors*

I am convinced that there is an anticlerical feeling deep in the subconscious of many people. At least among many people, even good Protestants, there is a false distinction between the sacred and the secular. We ministers have a doctrine that the clergy are in a different order and class than the layman, and we have done a good job of convincing the laymen that this is true. There is also, I discovered, among certain church people an "otherworldliness" that is opposed to doing much about this world's problems. There is also, I believe, smoldering down deep in many so-called Christians' minds a prejudice against minorities. The fact that I had been active in behalf of minorities did not help me at the ballot box. Rumor makes good use of these lurking, latent feelings.

But this experience brought many rewards. One was in the friendships I was privileged to make with people of all races, colors, creeds, ages, education levels, of every economic standing, social position and political complexion. An American cannot appreciate fully the strength of democracy until he experiences, as I did, the most enthusiastic, aggressive campaign seen in the community in a long, long time. The hard work done free by interested volunteers with no ax to grind was a reassurance for our democratic future. I shook hands with at least 30,000 people. I talked with them as they came to work at the factory gates, in their clubs and churches and at the business lunch table. I am sure I learned more from them and about their problems than I contributed to their lives.

### *Running for Office Is a Privilege*

Another reward came from what I was able to do in crystallizing community issues for the future. One of my friends of another political persuasion pointed this up vividly. He said that I had contributed to the community's understanding of the need for charter reform and for strong, honest law enforcement. If this proves true, it will make all the effort any of us put into the campaign worth while. I certainly will feel amply repaid for everything I put into it.

Defeat has not brought me any personal discouragement. Rather it has been a stimulus. As one Christian political leader said, "A man should pray for the privilege of being asked to seek public office." I know that in running for mayor of such a city as Minneapolis, I had a high privilege. I will try again. And meanwhile? Well, a job with an insurance company is helping me to earn my daily bread. I speak wherever and whenever I have opportunity. I am active in the church I formerly served as pastor. For I won a victory—not at the polls but inside myself. I can now live with myself.

# Paganism Unshaken in Japan

By R. A. Egon Hessel

WHEN Japanese militarism collapsed, it seemed to many Christians that the strongest force backing the old national religions of Japan had disappeared. The anxiety which had clouded the war years was succeeded by optimism. Christian missions were going to have smooth sailing. Returning missionaries at first thought that a complete change had occurred in Japanese attitudes. But this was wishful thinking. Four years after the surrender, it is clear that neither Buddhism nor Shinto can be counted out. The masses are still more Buddhist and Shintoist than they are Christian. Christianity has not yet been able seriously to affect the religious structure of Japan, and it cannot do so unless it discovers new methods.

## I

Of the 80 million Japanese population, at least half are actively related to the Buddhist faith. The book *Religions in Japan,* published in Tokyo last year, says: "Buddhism is still the entrenched religion of Japan. It claims upwards of 40 million followers. However, there is little evidence that Buddhist leaders are prepared to take an active part in the construction of a new Japan, though Buddhist organizations have praised the war-renunciation clause of the new constitution, sponsored peace conferences and advanced assertions that Buddhist doctrines can furnish the surest foundation for the creation of a democratic Japan." This is the opinion expressed by the official religious advisers who are members of General MacArthur's headquarters staff.

Perhaps one has to live in a Buddhist center like Kyoto in order to find out what this means practically. Five points may be made concerning it:

1. All public and family life in Japan is permeated by Buddhist customs and ways of thinking. Nearly every household has its grave in the cemetery of a temple which it supports on an annual assessment basis. The cycle of the year is focused on the two great festival periods, New Year and O-bon (July-August), in the latter of which the spirits of the dead are honored. O-bon is thoroughly accepted by old and young, especially the young, who by the thousand dance folk dances night after night in the mild summer weather, to entertain themselves and the souls of the departed.

2. Buddhist customs are stronger than any other religious influence. When a man's mother dies, deep mourning is the rule for the head of the family. He does not dare to go out even to religious gatherings, because this would be viewed as unfilial conduct. He sits sullenly at home, at times resorting to draughts of the consolation rice wine donated for the occasion by the neighbors. Even if the whole family has been attending church services or inquirers' classes, they would not dream of abstaining from the ancient customs of having the Buddhist priest perform the funeral ceremonies and the body cremated and the ashes interred at the temple cemetery. Christian funerals are still very rare. Often they are conducted only as a second ceremony, after the body has been disposed of in the traditional way.

3. Every Buddhist family has a shrine where the soul tablets of the departed members are kept. At least once a day candles are lit before it and prayers and even offerings made to the souls of the ancestors. This is of course not a purely Buddhist custom. The influence of a primitive ancestor worship is obvious. Yet all Buddhist temples are regarded as funeral and cemetery organizations. The rule of the dead in Japan is largely Buddhist in form, and Buddhism skillfully uses this control to dominate the soul of the nation.

4. Public demonstrations of Buddhism are still very impressive and tend to widen their scope. Buddhist "peace conferences" may not be too successful, but they are attended by quite a number of people. Even more noticeable than these special efforts are the great temple festivals. These may last a whole week and draw crowds of tens and even hundreds of thousands. Among other results of these festivals are contributions which may amount to 100 million yen, now worth $280,000.

5. Buddhist strength is not based entirely on vague traditions. While the masses may not be able to discern fine philosophical distinctions, they often assent to some doctrine put forth by Buddhist scholars. These scholars are able to argue quite successfully with the Japanese Christian evangelist, who seldom has any deep knowledge of Buddhist ideas. Theologically speaking, Japanese Buddhism can satisfy any demand for any type of doctrine, pantheistic, theistic, redemptive, philosophic or magical. Not all temples provide all types but, especially in the larger cities, there are many temples of every variety, so that everyone can be served according to his taste. Kyoto, for example, with about a million inhabitants, claims 1,600 shrines and temples, a figure that compares well with the number of Chicago's churches.

The challenge of Japanese Buddhism to all Christian missionary effort is unmitigated. Securely entrenched in the nation's life, Buddhism is by no means willing to give ground, nor is it visibly losing ground.

## II

D. C. Holtom, the greatest Western authority on Shinto, calls this the "national religion of Japan." This was an accurate description before the war, and it still is, so far as the people's practices are concerned. State Shinto was disestablished and deprived of its special privileges on December 15, 1945. It is now on the same level with sectarian Shinto, which has always been strong. Most state shrines have lost a large portion of their income. But observers from General MacArthur's headquarters say: "Those shrines which have been integrated into the life of the community will undoubtedly survive, whether as part of a larger organization or on a purely local basis with or without professional priests."

Before the war sectarian Shinto listed some 17 million

adherents. State Shinto, of course, was a system of national ceremonial and had no believers' organization. Under the new regulations compulsory payment of fees to the shrines is forbidden, so the shrines are forming their own parish organizations. The priests seem quite successful in getting the various households to subscribe. The fees are not high, since the solicitation can extend to all families in the precinct. And now that they are again able to stage *matsuri*, or great festivals, people throng to the grounds even of local shrines to see the gods carried about in their quaint *mikoshi*—something like sedan chairs—by boys or young men. The priests also organize long processions of believers in festival attire—mainly mothers with their offspring—who parade through the parish and demonstrate what amazing influence Shinto still possesses.

Shinto is a very primitive form of nature worship. It is hard to understand how people in an otherwise modern country can cling to this faith. Yet eight million or more gods and goddesses are worshiped in over 100,000 shrines throughout Japan. Compared with the elaborate Buddhist temples, the shrines are simple, often small affairs. They do not display statues, but each possesses one or more *shintai* or divine substances—an old sword, a metal mirror, a jewel or some other object mentioned in Shinto mythology. The common people do not bother about the details of the local shrine. Often they do not know the names of the divinities worshiped there. Yet at the time of the annual or semiannual festivals they stream to the bigger shrines by the tens of thousands, necessitating extra tram and bus service.

The approaches to these shrines remind one of a Rhenish kirmess or of some of the Roman Catholic places of pilgrimage. They are lined with stalls where refreshments, toys, amulets and house shrines are sold. Every Shintoist home has a god-shelf in the entrance hall, and the family prays before it daily. Worship at the shrines consists merely of formal bows, clapping of hands and pulling on the bell which "awakens the gods." A monetary offering is generally made. Often the devotees buy amulets to be placed on the god-shelf for good luck.

Shintoist strength is exercised mainly through parish organizations. These exist in every community. Each city ward has its shrine, which is regarded by the people of the neighborhood as the seat of the tutelary deity who protects them and guarantees their welfare. Parish boundaries seem elastic, but that there are geographical limits is clear from the placing of the decorations for festival processions.

Theologically, Shinto is much less developed than Buddhism. Indeed it can be considered sheer polytheism. Though it has lost the political supremacy which gave it the advantage over Buddhism, there seems little doubt that it is on the ascendant again. More and more people are going to the festivals.

Taking a leaf from the practice of the Christian churches, the shrines have lately established Sunday schools and kindergartens. Again, almost all weddings today are conducted by Shinto priests. Some shrines perform more than a thousand marriages annually, and a large part of their income is derived from this source. Christian churches have not succeeded in taking over weddings because they require that at least one partner be a member of the church, and also insist that the bride be registered with the groom's family beforehand to make the alliance legal and final. Japanese practice is to delay registration for at least a week, often until pregnancy is established or a son is born, for in that way divorce is merely a matter of family agreement which does not require legal sanction. It is obvious that a responsible church cannot encourage this practice.

Shinto is holding its own because it is deeply entrenched in Japanese custom. The masses cling to the faith of their fathers.

## III

Contrary to the general impression abroad, Christianity does not have more adherents in Japan today than it had before the war. The most reliable figures indicate that there are about 215,000 Protestants, 110,000 Roman Catholics and 13,000 Greek Orthodox.

The Protestant churches are organized in the United Church of Christ (185,000) and the Episcopal Church (20,000), plus some smaller denominations like the Lutherans (2,000) and the Nazarenes. All together they maintain about 2,000 local congregations, which are led by native pastors. The Protestants also have large schools, from kindergartens to graduate universities. However, in a country of 80 million people their number is plainly negligible.

The Roman Catholics have just celebrated the quadricentennial of the coming to Japan of Francis Xavier, the first Jesuit missionary. With the help of secular organizations, they were able to stage impressive pageants. Nevertheless it is obvious that by no means all their 110,000 church members are active communicants. They have about 350 churches, mainly under foreign priests. The Greek Catholics seem unable to revitalize their church life and must be written off so far as the foreseeable future is concerned. Some observers say that they are on the point of being taken over by the Roman Catholics.

What can Christianity do in this situation? Of course all media of spreading the gospel are being employed, with various degrees of success. Toyohiko Kagawa reaches 900,000 in a year and claims 60,000 decisions. E. Stanley Jones was quite satisfied with the response he had in his recent meetings, but that response was not as great as, according to his article in The Christian Century, he believed. Radio and movie evangelism are organized and seem to be on the way to greater service. Every church has its own evangelistic program. Some are projected on a large scale; for example, the United Church has newly adopted a five-year plan. Rural evangelism, student work and social work are not neglected. Reconstruction is going on, new buildings are being added. And yet the progress of Christianity is scarcely discernible. The advance per year seldom reaches 10 per cent of the enrolled membership. What else can be done? The following suggestions grow out of 13 years' missionary experience in Japan.

1. The Protestants of the world should face the immediate and long-range mission task for Japan. Planning should be for decades or longer, not merely for short periods.

2. The greatest need is that of consecrated evangelistic missionaries settled for their lifetime in Japan. The num-

ber of such missionaries should be greatly increased over the present 300, so that 100,000 will eventually be living in Japan.

3. Personal evangelism is another important need. The individual approach is the only one that has not been tried on a large scale. Mass evangelism in a country of mass movements has no lasting effect on the individual.

4. Christian customs should be introduced in a thoroughly Christian form. Christmas is now an almost nationwide institution, but rarely in its Christian form. Easter is becoming known and is observed with outdoor services.

5. Protestantism should make a united approach. The United Church is a good beginning in this direction, but no more than a beginning.

6. Protestantism should make better use of its strong native clergy and train more Japanese in short courses. Lay evangelism has good prospects. Since churches are small, pastors and evangelists need not be full-time workers. Part-time work by lay evangelists may have the same results. Basic training courses for lay evangelists are now being opened.

7. Parish organization on a nationwide basis should be the aim, with ward officers in charge of evangelistic propaganda.

8. Each community should have a Christian center where all activities are concentrated. In the cities, the center should contain all offices and an assembly hall large enough for mass meetings. In rural areas, a center should be erected in every prefecture. (This item is included in the United Church's five-year plan.)

Christianity should meet the undiminished challenge of Buddhism and Shinto in Japan with a more sustained and farsighted program in personnel and organization. Above all, Christianity should not forget that it alone has the divine promise.

# Why Church Television Is Stalled

By J. Edward Carothers

AS AN ALTERNATIVE to my proposal in these columns (June 29) that the church should have a specialized television ministry, it is suggested by Charles M. Crowe that religious television programs "should be a recognized part of the station budget for both time and production costs" and "should be controlled by the sponsor with the expert advice of qualified religious leaders" ("Television Needs Religion," The Christian Century, August 10).

The difference between the two proposals is clear enough: the church should either get in or get out. Also, both proposals are made because their originators had reached the conclusion that religious television is not going forward as matters stand at present. In one instance the industry is held to be at fault, and the solution offered is that the television industry should take the same interest in religious programs that it does in other programs and handle them in much the same way. In the other instance the blame for poor religious programs is placed upon the church, and a course of action is suggested by which the church can meet its opportunity.

### *The Church Must Not Jeopardize Its Message*

It is important that the implications of religious television under the supervision and control of industry and sponsor be faced at once. Even if program production under such auspices were aided by well qualified religious leaders, the question how those leaders would be chosen would have to be answered. Again, even if the leaders were chosen by the churches they would hardly have a determining voice in situations calling for a positive stand —and many such situations would be bound to arise. There is no need to labor the point that if the church yielded to any supervision or control of its message by the industry or sponsor it would be abandoning its responsibility. To be true to its divine mission the church must do whatever is required to claim for itself a free and proper share in the use of a medium of mass communication whose possibilities the world does not yet comprehend.

### *Convincing the Industry*

How can the church reach the television fields where the harvest is whiter than we realize? First, we must take quick action to see that the code of the radio industry with regard to "programs in the public interest" is brought over into television. This code was largely the fruit of the Federal Communications Commission. Under it radio stations are obliged to devote a portion of their time to broadcasts in the public interest. No station can operate without an F.C.C. license. To get its license renewed it must show the F.C.C. that it is turning over certain amounts of time to local public-interest groups, among them the churches. On this basis the churches have built a notable series of local and network programs which are having considerable influence over our national life. They got the time and they got it for nothing. Some was Class A time and some was less desirable, but it was available.

The second thing we must do is convince the television industry that we can make a continuous and profitable use of the time when it is offered. It would seem that there is only one way to accomplish this. We must train a specialized television ministry and then locate the specialists —new missionaries they will be—in communities which are blessed with both a television station and a federation of churches. When we notify the stations that we have a trained man on the spot and that he will be there for continuous and full-time collaboration, wheels will begin to turn.

One reason why a program manager is likely to be skeptical of church proposals concerning television is his

well justified fear that even if a satisfactory arrangement is made, it will be upset by a sudden change in church personnel. If he could be certain that a trained minister of television, devoting full time to the job, could be called upon at any moment and over a continuous period, we would be astonished at the results. It has been proved that our basic handicap in making use of the radio is the fact that the personnel relationship between churches and stations has almost no continuity. Religious radio has done its best work in places where continuity has been maintained.

Continuous association of a specialized minister of television with the station management is the key to the whole problem of securing time on the air.

Keeping the time is another matter. The church can gain a place in the television time schedule only if its programs are good enough to win and hold an audience. This means that the television minister will have to know his field and be able to do as well as or better than the station's professionals. If he is good, his television colleagues will put everything they have at his disposal. He will not be an object of jealousy. He will not be a professional rival. He will be a valued colleague. That is important.

### *Steps in Training*

To secure a television ministry, we should begin at once with the selection of men whose work in the church is so effective that bishops and church boards are reluctant to give them up. When we find a man whose imagination is fired by the possibilities of a television ministry, we should secure for him a year's leave of absence. Then, with his agreement, we should turn him over to a television station, saying: "Take this man and initiate him from the ground up. We pay his salary, but you determine his work. If he merits advancement from one type of work to another, give it to him. If he proves a misfit, inform us and we will return him to his parish."

One man might come out of the year of training with a special talent for directing, another with a flair for dramatic writing; still another might be an "idea" man. But whatever a man's special gift, he would know television well enough to walk up to a station manager and say: "Look here, Mack, I've got a show that takes only eight minutes. I've got the talent set. Rehearsals are in progress. Take a look at the scripts and see if you can locate a spot between seven and nine at night." He will probably get what he seeks, especially if the station manager learns he isn't talking to a man who will soon become so deeply involved in something else that, after a noble start, the series will languish.

### *The Cost in Dollars*

Certainly it would cost money to train a television minister. It might cost $10,000 per man for the first year. We would have to pay the television minister's salary in the first years of his service with the local church federation. Probably we would have to promise that the local federation would not be left holding the bag. But some ministries would eventually become self-supporting. Others could continue as missionary enterprises. To maintain fifty television ministers over the country might require $500,000 per year. That isn't much money in television and radio. If it seems a large sum by church standards, it has to be viewed in the light of television's power for good.

There is another important value in this suggestion that the church establish a television ministry and place men in different parts of the nation. We are all aware of the temptation to turn to films and network programs for material to fill out the television schedule. One may easily suppose that the church will be so tempted. A widely scattered television ministry would prevent this parochialization of the church's message. It would provide for a development of witness in the various sections of the country. How appalling it would be if the religious witness of television were to be confined to Hollywood, New York and Chicago! With a television ministry we would hear from Baton Rouge, Seattle and Cedar Rapids—and we need to hear what the Spirit has done in those places and in others as well.

It would appear that parochialism and other evils in religious television can be avoided only through the development of a specialized ministry which has a technical skill to match its evangelistic passion. Perhaps this is the hardest and most expensive way. But this way or one similar to it must be taken, or the church may as well give up and abandon religious television to the sponsors and the industry. If this comes to pass, it should never be forgiven our generation.

## *Some Words of Goethe*

LET ME WHISPER one thing in your ear: I have the good fortune to find in my old age that thoughts occur to me which, if I were to follow them out and put them into practice, would make a reliving of one's whole life well worth while.

The silent contentment of presence is only realized at parting.

It is the "must" in life which alone shows to man what his inner possibilities are. Every man must be ready for anything.

If I had nothing to say but what would please people, then I certainly would be completely silent.

There are many things about which we mortals cannot make ourselves fully understood, and in my study of nature I often have to say to myself, it is only with God I can talk about the way in which this happens and that.

There are three kinds of readers. The first enjoys without judgment. The third judges without enjoyment. The middle one judges as he enjoys and enjoys as he judges. This one really brings the work of art to life anew.

By the favor of God man rests upon faith, love, hope. These nourish and satisfy him. The longing to adore, to produce, to understand—all three are one from the beginning and at the end, however distinct they may be in between.

*Translated by J. Edgar Park.*

# BOOKS

## For Preachers, Laymen and Pagans

TREASURY OF THE CHRISTIAN FAITH, AN ENCYCLOPEDIC HANDBOOK OF THE RANGE AND WITNESS OF CHRISTIANITY. *Edited by Stanley I. Stuber and Thomas Curtis Clark. Association Press, $5.00.*

BEGINNING, fifteen years ago, with the idea of producing a comprehensive collection of homiletical illustrations, the editors both expanded and contracted their project. They enlarged its scope to include a vast amount of material other than illustrative—short passages of prose in which Christian thinkers, Christian leaders, just plain Christians and many writers who do not pose as Christians at all have expressed their reactions to the central facts and ideas of the Christian faith. They contracted it by boiling down to a single volume—but a big one of more than 800 double-column pages—an accumulated mass of material which threatened to become a shelf of books if it ever found its way to unabridged publication.

Both measures increased the value of the work. The reduction in size necessitated a more rigid process of selection, with consequent raising of the general level of quality. Besides, in a work of this character, or perhaps of any character, enough is better than too much. Most books would be improved if their authors would more often ask themselves "What can I leave out?" instead of "What can I put in?"

But the thing that really makes this book important, and will make it permanently valuable, was the expansion of its scope to make it express, as the subtitle suggests, the "range and witness of Christianity." I cannot imagine myself writing more than a 10-line note about any book of sermon illustrations, no matter who edited it. I would say: If you want a collection of edifying anecdotes and pious episodes to use as ready-made illustrations, here it is. If they seemed on the average pretty fair, or better, I would add: These are, in general, rather good. Then, addressing preachers as the potential users of the illustrations, I would feel constrained to say: Proceed at your own risk—as every preacher must who relies for his illustrations upon any collection of them compiled by someone else and arranged alphabetically by topics for ready reference.

And yet, while we are on the subject of illustrations, justice requires the statement that this is a very rich and extensive collection of good ones. Allowing for the inevitable per cent of inaccurate legends among them (such as the familiar but erroneous statement that the largo of Dvorak's New World Symphony drew its main theme from Negro spirituals), I still don't know where else one can find so many that are so good. For the preacher who can use them with discretion, they will be a valuable resource. Moreover, for readers who are not preachers—and the book ought to have thousands of them—these incidents and episodes furnish, for the book as a whole and for each section of it, a concrete and personal element which adds greatly to its interest.

The contents of the book are divided into 50 sections, the topics of which are arranged alphabetically from "Atonement" and "Bible" to "War and Peace" and "Worship." It will be observed that the categories are not altogether those that would be used as chapter headings in a work on systematic theology, though the important themes of theology are included. There are sections on God, Christ, church, faith, prayer, grace, sin, repentance, sacraments and salvation; and also on brotherhood, evangelism, sympathy, stewardship, religious freedom, the family, and social justice and human rights. The object is not merely to present ideas about Christianity, as something to be believed and thought about, but also to record the experience, the wisdom and the witness of many men who have gained knowledge of religion the hard way, by living it.

Stuber and Clark have exceptional qualifications for compiling such a work. Stanley Stuber's varied experience in religious work—literary, administrative and public relations—defies brief statement. Thomas Curtis Clark, primarily a poet, is also the most practiced anthologist in America or, so far as I know, anywhere else.

The editors have avoided quotation from "copyrighted books," and have taken their selections largely from sermons, addresses, conference reports and the religious press, and also, one may suppose, from a good many books on which the copyright has expired. Contemporary writers and preachers furnish about half of the material, and among these Fosdick, Luccock and Morrison are the most frequently quoted. Of the earlier writers, the most conspicuous are Spurgeon, Robertson Nicoll, Carlyle, Beecher, Brooks and Emerson. The names of the authors of at least four-fifths of the selections will be familiar to all moderately well informed readers. There are, in all, perhaps 3,000 or 4,000 entries.

This ought to remain the standard book of its class for a long time.

W. E. GARRISON.

## Books in Brief

ALASKA TODAY. *By B. W. Denison and associates. Caxton Printers, $5.00.* This seems to be the book you want if you are thinking of going to Alaska, especially if you are serious about it and want to know about resources, opportunities, economic and industrial conditions, people, schools and politics. There is information also that should interest the tourist, but this is not a tourist book. Neither is it anybody's personal narrative of observations and experiences. Rather, it is an impersonal and objective handbook of Alaska for persons who want the facts.

EXPERIMENTS ON MASS COMMUNICATION. *By Carl I. Hovland, Arthur A. Lumsdaine and Fred D. Sheffield. Princeton University Press, $5.00.* This is the third of four volumes of "Studies in Social Psychology in World War II." Of the various means of "mass communication," the one here considered chiefly is the propaganda film—using "propaganda" in no opprobrious sense but merely as indicating a type of communication designed to convey ideas, affect attitudes and influence behavior. The specific problem here was to discover the reaction of various types of persons to the war films. The breakdown of this general problem into its constituent parts, the devising of appropriate scales of measurement and criteria of judgment, and the collection, analysis and representation of the relevant data, constitute a very complicated job of research. To mention only one among a great many important conclusions, it was found that, with uneducated (i.e., below high school) persons, films heavily slanted to show only one side of a question were effective, but that persons with more education reacted more favorably toward pictures which presented both sides with at least an appearance of fairness. It seems that it is good propaganda to give the devil his due.

THE PROGRESS OF DOCTRINE IN THE NEW TESTAMENT. *By Thomas D. Bernard. Zondervan, $1.75.* The Bampton lectures for 1864 were a notable contribution to biblical scholarship in their day. That day is now 85 years ago. Some of the insights here recorded are not obsolete. The present reprint is from the old plates, but the plates are well preserved.

THE BENDING CROSS, A BIOGRAPHY OF EUGENE VICTOR DEBS. *By Ray Ginger. Rutgers University Press, $5.00.* This may well be the definitive life of Debs. The socialist movement has produced saints as well as fanatics—Debs belonged to both categories—and doubtless many characters of other types. In a life filled with social struggle for what he considered the rights of the laboring man and for the achievement of a revolution which would put all power into the hands of organized labor, the two outstanding episodes were the Pullman strike of 1894 and his antiwar and pro-Bolshevik campaign in 1918. The first put him in jail, the second in Atlanta penitentiary. It was in connection with the first of these that Debs declared: "The forces of labor must unite . . . and then labor's hosts, marshaled under one conquering banner, shall march together, vote together and fight together, until the working men shall receive and enjoy all the fruits of their toil." His idea of class conflict was international, and "fight" meant *fight*. While denouncing American participation in World

War I, he said: "Years ago I declared that there was only one war in which I would enlist, and that was the war of the workers of the world against the exploiters of the world," and he praised the Russian Bolsheviks as giving promise that such a war was imminent. Yet Debs had the devotion and the unsullied self-denial of a saint. He could not believe that a worldwide omnipotent laboring class would not be governed by his own ideals of justice, peace and general benevolence.

A Bibliography of Practical Theology. *Theological Book Agency, Theological Seminary, Princeton, N. J., 50 cents.* This classified and briefly annotated bibliography covers the theory, history and practice of preaching, worship, Christian art and all aspects of religious education. Both standard and recent books are listed. This should be highly useful to preachers who want to know what to read and what to buy in the field of practical theology.

Education for Peace. *By Herbert Read. Scribners, $2.75.* The theme is so important that anything which bears upon it ought to be studied. The argument here is much deeper and wider than mere pacifism; it deals less with propaganda for abstention from war than with the cultivation of ideas and attitudes which will produce the conditions out of which peace grows. The resistance movement, however, is recognized as part of the whole. "By effectively withholding themselves from military service," says the author, "the younger generation could bring the whole crazy structure, the *obsolete* structure of armed forces, to ruins." In his judgment, which is contrary to that of most military men and many others, armed forces are rendered obsolete by the atomic bomb, which, on his assumption, will be the only weapon used in any future war. Mr. Read hopes that if our youth refuse to fight, all youth will. If not, let ours "wage peace unto death."

Above All Nations, An Anthology. *Edited by Devere Allen. Harper, $2.00.* Published in England four years ago, this collection of stories and incidents illustrating man's humanity to man under trying circumstances, especially in time of war, had a very wide sale. Vera Brittain and George Catlin began the compilation. These stories of modest and generally unknown heroes would furnish good collateral reading with Herbert Read's *Education for Peace;* but they also carry their own message persuasively without any accompanying argument.

Building for Modern Man, A Symposium. *Edited by Thomas H. Creighton. Princeton University Press, $3.50.* Architects and city-planners will be the most interested readers of these papers, which in part were presented at a conference of advanced leaders in these professions at Princeton and in part grew out of that conference. They will quicken the thinking also of persons who are concerned about the esthetic and social implications of housing. The man who is preparing to build a bungalow will not find here the first aid that he may want—not unless he is a person of reflective mind who likes to approach a practical problem by way of a comprehensive survey of all its backgrounds, its philosophy and its ultimate social significance. But for the persons to whom it is directly addressed, this is a stimulus to thought about a very important phase of our culture. The forty or more contributors include some of the ablest and most original men in this field.

Enriching Worship. *Edited by A. J. William Myers. Harper, $3.50.* Wide gleaning from the world's great literature, including much that was written by authors who expressed religious ideas without labeling them as such, has produced this copious and varied collection. It contains (by the publisher's count) 357 poems, 84 psalms, 127 prose selections, 139 prayers, and 357 aphorisms. Most of the material is of a sort that would not fit very naturally into a conventional Sunday morning service, and there is little of it (except the psalms and prayers) in which a liturgical quality can be recognized. But the individual worshiper will find much for his edification, the minister will get helpful sermon suggestions, and almost anything in the collection may have its uses in special services of one kind or another for either youth or adults. W.E.G.

# *CORRESPONDENCE*

## A Letter from Dr. Chao

SIR: Dean Chao and I are grateful to you for the hospitality you have given his letters since last January when Peiping fell to the Communist leaders of the new People's Government in China. He has had to write and think under all the difficulties of revolution since his return there from Amsterdam last summer. Our correspondence has been irregular due to the confusion that goes with a change of regimes and because of various efforts at blockade made by Nationalist forces. His last message, just published in your columns (Sept. 14), came by regular mails via Chengfo, and a copy was brought by Prof. Lucius Porter, just retired from the Yenching faculty and now reporting to the American Board of Missions. Prof. Porter plans to spend further time and energy to help American Christians see through the fogs of propaganda to the rather uncomfortable truth about the new China.

Meanwhile, another letter has arrived from Dean Chao about a purely personal matter but it contains the following remarks which I feel sure will be of interest to your readers. The day his letter came I interviewed a young American seeking admission to the seminary, and he expressed a supreme interest in Christian apologetics and political science. This message from Dean Chao, written in the spirit of a modern St. Paul who must carry the Word into a new world and a new time, is food for serious thought by the student and by all of us:

"I hope the American people will realize what tremendous changes in attitudes toward China are needed. The Chinese Communists are fighting against feudalism, Western imperialism, the capitalism of the powerful and are really liberating the people. In so doing they have won the support of nearly everybody in China who hates the corruption and oppression of the reactionaries. The American big-stick policy, always supporting the rascal, has entirely failed and will surely end in the loss of the historical friendship between the two big nations on opposite sides of the Pacific. I sincerely hope that America will cease to persist in the dream of compelling China to conform to its own ambitions by making the most outrageously inhuman autocrats defenders of imaginary freedom against communism. No one nation can remold the entire world to its heart's desire. I sincerely hope that America will find ways and means to resume diplomatic relations with the new Chinese government that is going soon to be set up. Calm and realistic wisdom may yet retain the remaining friendship of the Chinese people and may then build up again a strong tie between the two nations.

"As to the future of Christianity, it will not be decided by enemies without but by loyalty or disloyalty to Christ within."

Joseph F. Fletcher.
Episcopal Theological School,
Cambridge, Mass.

## Sack Cloth or a Hair Shirt

SIR: I have been slow to express my appreciation of Rabbi Bernstein's "Strength, Not Idealism" (July 20) through no lack of appreciation. I wish the title might have been "Idealism and Strength." I share his new feeling about the necessity for ideals to rest upon strengths. I experienced some kind of lag however and did not come abreast of him until four years later. Meantime I urged my congressman to vote against the extension of the Selective Service act and lend-lease. I asked my friends to write their congressmen likewise. Many of us when we remember such mistaken zeal would wear sackcloth or a hair shirt.

Rabbi Bernstein's candor is, like that of the others in the series, complete and ad-

mirable. That is both more difficult and more admirable since he is a Jew, and also more risky. He must trust us Christians greatly to lay bare before us his soul as well as his mind. For his essay I am grateful and even more grateful for himself. In any humanitarian cause he can be counted upon from the very beginning. Furthermore, like Sir Galahad, "his strength is as the strength of ten," and for exactly the same reason.

HUGH CHAMBERLIN BURR.
Federation of Churches,
Rochester, N. Y.

## Where Were the Newspaper Correspondents?

SIR: Your editorial reference in the issue of Aug. 31 to Liston Pope's charge that "so far the French authorities have succeeded in keeping the facts [about last year's revolt in Madagascar] from the outside world" must make a strange impression on any regular, or even casual, reader of the French press.

I would almost say that the French press, especially the more serious periodicals such as *Esprit, Temps Modernes, La Revue Nouvelle, Travaux de l'Action Populaire* (all Catholic), as well as that excellent journal which may perhaps be called the French counterpart of The Christian Century, *Le Christianisme Social,* scarcely talked of anything else in the course of the year that has elapsed since the gruesome massacres. Mass meetings of protest were held in Paris and all over the country. Men talked of the dreadful happenings in the popular *faubourgs,* in the *bistros,* on the boulevards and, certainly, in the churches, Protestant and Catholic alike. I myself heard at least five sermons on the subject by Pastors Lauriol, Vogès, Trocmé, Roser and Gay.

What disgusted French public opinion especially was the fact that the military forces which carried out the repression in Madagascar were made up of units of the Foreign Legion, in which a great many former nazi S.S. men are serving. The French Foreign Legion, for criticism of whose ruthlessness in Morocco I was expelled from France in 1936 by order of Pierre Laval, has always had a high percentage of Germans, but at present, judging by reports in the French press, it is chiefly made up of German nationals. This condition applies also to the units of that body now carrying out the campaign of "police action" in Indo-China.

When you remark that Edouard Herriot threatened to resign from the presidency of the National Assembly "if the death sentences passed against the leaders of the Malagasy revolt" were carried out, you do not imagine, I trust, that this incident passed unnoticed or unreported in France. M. Herriot's threat alone would have been sufficient to bring the whole Madagascar affair into the open.

Dr. Pope's charge that the French authorities kept the facts from the outside world is downright ridiculous. His estimate of 60,000 killed is far below that of the French press, which puts the figure nearer 100,000. What is strange about the bloody business in Madagascar is that the news of it must come to us belatedly, as something of a scoop, via *Christianity and Crisis,* which, whatever else may be said of it, is not exactly a journal of timely information. Where were the correspondents of the great American newspapers, who have offices in Paris, when the city was all astir over the horrors in the African island? Was not perhaps the circumstance that the present French government stands under the auspices of the so-called Christian Democrats, coupled with the presence of Communists among the public protestants of the massacre, responsible for an "unfit-to-print" classification in our country?

Dr. Pope deserves great credit for breaking through the curtain of silence around Madagascar at last. But that curtain is not of French manufacture. And the repression in Indo-China, you will discover by consulting the French press, is still far worse and more savage than the Madagascar "incident." Imperialism still lives, even though some of us try to cover its actions with silence. PIERRE VAN PAASSEN.
New York, N. Y.

## Blame the Voters

SIR: Thank you for printing my letter regarding transportation for parochial school students (Aug. 10). The reply from M. P. Schroedel (Aug. 31) shows rank discrimination against nonparochial elementary students in Illinois. But the blame should not be placed on parochial schools. It is evident from Mr. Schroedel's statement of facts that a quirk in the law does permit discrimination, but he is wrong when he states that because of a bad law, passed by the legislature in a predominantly Protestant state, "the parochial schools are strengthened by the use of public tax money."

The blame should be placed where it belongs, on the voters and legislature who are permitting this discrimination to exist. Go to the polls, vote for legislators who will amend the law to permit all schoolchildren to ride. That is their right as the children of taxpayers and as future citizens of Illinois.

Conneaut, Ohio. R. G. CALLAHAN.

## Labor Needs Educating

SIR: The article "'Go to the Working Man,'" by Clair M. Cook (Aug. 24), deals with one of the fundamental problems in the preservation of democracy. In spite of the comparative lack of enmity between the classes in this country, there is a wide gulf between the ways of thinking of the working people and not only the ministers but other professional and business people of our society.

The chief thing that needs to be done for the working people is to awaken them to their responsibility as citizens—not only as voters in state and national elections, but also as participating citizens in the promotion of neighborhood and community welfare. It is generally taken for granted that the business and professional people run the towns, and professional politicians run the government on the higher levels. If the labor vote is to be a force for the general welfare rather than a weapon of class warfare, the laborers' consciousness of their power as voters must be accompanied by an increased understanding of political, social and economic problems, which will only come from experience in dealing with these problems on the level that is within their reach, that is to say, on the local level.

They can be educated to this necessity only by those who "speak their language." If it is not done, I'm afraid they will gradually vote away their freedom.

Ashland, Ore. HUBERT HERNDON.

## Chapter and Verse for Eby

SIR: As an "intellectual" who once consulted Kermit Eby about entering the labor movement, I give a hearty Amen to his comprehensive list of reasons why few idealistic college graduates survive in the union ranks (Aug. 31). My experience in the labor movement since 1944 has taught me the following lessons:

1. A college graduate seldom fathoms the workers' mind and heart unless he himself has experienced, over long periods of time, the routine and drudgery of manual labor.

2. A college man will not last in the labor movement unless he believes that this movement, at this juncture in history, contributes the greatest good toward the uplift of humanity. To have a "philosophy of labor" is to hold this view of labor's prophetic role in our day.

3. A college man needs a sound theological concept of sin, not in puritanical but in Niebuhrian terms. He must face the puzzling issue of power in our cutthroat society. He must realize that even the most prophetic movement can become corrupted.

4. He must pass beyond the false, idealistic view of the workingman and working class as portrayed by Howard Fast, Paul Robeson and Cedric Belfridge (editor of the Progressive party's *Guardian*) into a deep, humble understanding of the drudgery, routine, cultural barrenness of the average workingman's life. At the same time he must comprehend the infinite possibilities for goodness in a future society where workers have opportunity to enjoy health, education and cooperation with others who labor.

It is foolish and vain for a university graduate to enter the labor movement thinking that overnight he will become a top-level strategist. Instead, he must enter the movement as one who takes seriously the biblical dictum that "unto whom much is given, from him much will be required."

DAVID S. BURGESS,
C.I.O. Committee, Union T. S., '49
Rock Hill, S. C.

# NEWS of the CHRISTIAN WORLD

## Catholic Group Sways N.S.A.

**National Student Association Congress Finds Organized Bloc Able to Influence Moves as Unit**

CHAMPAIGN, ILL., Sept. 6.—At the National Student Association Congress held at the University of Illinois here Aug. 24-Sept. 3, only one sizable group among the 800 students in attendance knew what it wanted and was organized to get it. That was the "joint committee for student action" which drew together the 200 or so Catholic students at the congress, which consists of elected representatives from 350 colleges and universities throughout the country. The Catholic committee had called a three-day meeting in Washington, D. C., of Catholic student leaders to prepare for the deliberations of the congress. So they all came prepared to act as a unit.

*United on Public Questions*

When the matter of federal aid to education came up, the Catholic committee's bloc was effective enough to persuade the commission on educational problems—made up of 175 students, mainly non-Catholic—to endorse the principle of federal aid for such auxiliary benefits as free lunches, health benefits, nonreligious textbooks and transportation.

In the area of higher education, Catholic action was even more pronounced. When the predominantly non-Catholic national executive committee of the National Student Association met last December, it passed a resolution proposing that federal aid be extended to private institutions for capital outlay provided that no funds should be appropriated for "facilities exclusively and specifically for sectarian religious purposes"—e.g., chapels. There was high tension over this issue at the Champaign congress, with Catholic students declaring that since they could not conscientiously support secular education, if federal aid of this type were not available to them it would be unfair treatment, since they have to pay taxes.

*Cite Thomas Jefferson*

The Catholic students informed their non-Catholic colleagues that there are three kinds of good—personal, family and common. Education is a family good, they declared, and the family should be able to choose the type of educational institution it desires without having to face economic sanctions if the choice happens to be a parochial school. Interestingly enough, they even quoted Thomas Jefferson to back up this argument. Jefferson held that religion is essential to the well-being of the state, they pointed out, therefore federal aid for capital outlay should be granted. So much sharp controversy developed over this issue when it was discussed in committee, with liberals holding that such aid would unquestionably be unconstitutional, that it was not brought to the floor. Only the principle of aid in the form of federal scholarships and fellowships was endorsed by the congress.

Another area of Catholic concern at the congress was student rights. The Catholic students wanted to differentiate "rights" and "privileges." Items presently in the N.S.A. bill of rights are the right to establish democratic student governments and the right of students to establish and issue regular publications free of censorship or other pressure aimed at controlling editorial policy. Most of the Catholic students argued that these are not rights; they are privileges granted by the administration. Since there was strong objection by other students to the use of the word "privileges," this was changed to read "contractual rights." Divergent interpretations were given to this new term, but actually the sense of "privilege" remained. Such confusion reigned that after two and a half hours of debate on the floor the matter was tabled until the 1950 congress.

On academic freedom the Catholic joint committee for student action opposed the idea that ability to teach a subject is the basic criterion of a teacher's fitness. They argued that Communists are "fundamentally dishonest" and consequently are not to be trusted to do anything, particularly to teach youth. Furthermore, the committee would not endorse the previous action of the N.S.A. national executive committee in opposing the Illinois Broyles bills and the investigation of the University of Chicago and Roosevelt College. It declared that these cases are "too specific" for the N.S.A. to investigate adequately.

*Relation to I.U.S.*

The most controversial issue before the congress was the relationship of the N.S.A. to the Communist-controlled International Union of Students. Although most of the delegates favored cooperation with I.U.S. on specific projects of a nonpolitical nature such as exchange of persons and information, the Catholic students had been instructed that it was a matter of faith for them to vote against such cooperation.

Not all the Catholic students at the congress followed the joint committee's line of action. Some of them insisted upon independent thinking and independent voting. But the great majority were part of the bloc. All the delegates realized that the social and religious pressure on them to conform was devastating. It is safe to predict that if the Catholic bloc within the N.S.A. continues, an opposing bloc will soon form.

HERBERT VETTER.

**Draft Act Objectors Total 6,439**

The National Service Board for Religious Objectors announces that as of July 15 a total of 6,439 men have been deferred as conscientious objectors under the 1948 draft act. Although inductions have been temporarily halted, men are still being classified.

**Report 3,000 Mormons Now in Sweden**

At a recent meeting of pastors of Lutheran and free churches in Helsingborg, Sweden, it was agreed that local Mormons should not be permitted to erect a church of their own in the community. According to the Evangelical Press Service, there are now about 3,000 Mormons in Sweden, most of them scattered among small communities.

## Cites Danger in Shackling Ideas

**At Marshall College, Former President Says Restrictions on Teaching Spell Death of Nation**

HUNTINGTON, W. VA., Sept. 7.—"The requirement of teacher oaths, censoring of textbooks and prescribing by legislation what shall and shall not be taught can spell out the slow death of this nation," declared John D. Williams, chancellor of the University of Mississippi, at the summer commencement exercises of Marshall College here. Speaking on "The Power of an Idea," Dr. Williams, a former president of Marshall, warned that an idea cannot be banished by banishing those who hold it, or killed by killing those who conceived it. He asserted that the college or university is the market place for free ideas and that any movement which blocks the free expression or exchange of ideas constitutes as great a threat to a free country as the dropping of an atomic bomb upon it. The chancellor stated that he is absolutely opposed to communism but insisted that the Communist ideology should be known to all people in every free country. Said he: "To deny the teacher the right to teach what communism is and what it stands for is to invite rumor, fear, suspicion and ignorance."

**Kentucky Methodists Launch College Support Drive**

Meeting at Richmond in its 129th annual session, the Kentucky Methodist conference approved the launching of a financial campaign to raise $1,500,000 for the three colleges supported by the denomination in the state—Lindsey-Wilson at Columbia, Kentucky Wesleyan at Winchester, Union at Barbourville. The recommendation of a committee that minimum salaries for pastors be increased by one per cent was seriously considered, but the conference decided to refer it to another committee appointed to make a thorough study of the problem of ministerial support. E. Harold Mohn of Chicago, executive director of the denomination's "Advance for Christ," told the delegates that vital faith in God is urgently needed to overcome today's dominant mood of fatalism. Bishop William T. Watkins, who presided over the sessions, predicted that a mass meeting in connection with the movement, scheduled for Lexington in October, will bring together "more Methodists than ever assembled anywhere before in this section of the country." A featured speaker on the program was Takuo Matsumato, principal of the Methodist Girls' School in Hiroshima, Japan.

**Disciple Laymen Assemble At Church's Birthplace**

More than 3,000 Disciples of Christ laymen from all over the nation attended a four-day retreat Aug. 11-14 at the old Cane Ridge meetinghouse, birthplace of their church near Paris, Ky. A principal action of the retreat was a decision to launch a

campaign for $60,000 to erect a superstructure over the historic meetinghouse to protect it from the weather and preserve it as a national shrine. Another $100,000 will be sought to establish an endowment for maintenance of the shrine. The laymen heard addresses by Vice-President Alben Barkley, Gov. Earle C. Clements of Kentucky, W. E. Garrison, literary editor of The Christian Century, L. N. D. Wells of Dallas and William H. McKinney of Indianapolis.

### German Baptist Leader Tells Of Youth's Disillusionment

Speaking in Louisville recently, Jacob Meister, president of the Union of Baptist Churches in Germany, who is visiting this country as the guest of the Baptist World Alliance, said that young Germans are turning to the church. As evidence he reported that 150,000 of them came to Baptist youth camps last summer. Dr. Meister said that German youth, greatly disillusioned at the end of the war, are very pessimistic about the prospects in Germany and that vast numbers of them desire to emigrate. Insisting that the restoration of war-damaged church property in his country must be postponed until more pressing demands are met, Dr. Meister said: "Our first concern is food, clothing and shelter for the people." He expressed appreciation to American Baptists for their generous contributions, which are helping to meet these needs.

### Disciples Open New Bible College

Under the sponsorship of the Disciples of Christ, Louisville Bible College will open for its first session this month. Officials of the new institution announce that it will offer both college and seminary training, stressing the more practical side of ministerial education. George B. Swann, pastor of Edenside Christian Church, Louisville, and a promoter of the school, states: "The most unusual thing we mean to emphasize is training ministerial students in the finer graces that make the minister a success, pointing out those unfortunate personal traits and faults that often ruin an otherwise splendid preacher who has had an excellent literary and theological education."

### Louisville Ministers Seek Curbs on Gambling

Profoundly disturbed by the way gambling is flourishing in Louisville, the ministerial association and the council of churches of that city have decided to issue regular bulletins reporting all known facts on the situation to church and lay leaders. The two bodies are urging churches and other organizations to devise an educational program using skits, movies, discussions, study groups and the like "to inform the public about the dangers of lack of law enforcement with respect to gambling." A radio and television committee is sponsoring discussions of the subject on the air. Ministers and council have also passed resolutions urging officials to enforce the existing laws, appealing to the University of Louisville to refuse to become a beneficiary of the Churchill Downs parimutuel setup, protesting the extension of parimutuel betting to the state fairgrounds, and warning against the proposal to legalize handbooks. J. Maurice Trimmer.

# Students Serve In Puerto Rico

**Come from Mainland to Help in Summer Work Projects—Union Seminary Has Large Enrollment**

Rio Piedras, Puerto Rico, Sept. 1.—A number of college students from the States came to Puerto Rico this summer to work in projects with Evangelical youth here. In cooperation with Baptist, Congregational and Presbyterian missions, they helped in construction work, studied social problems of the island and directed daily vacation church schools. Baptist students made their headquarters at the Baptist Academy in Barranquitas, Congregational workers were at the Yuquiyú Rural Community Center near Luquillo, and Presbyterian youth carried out their program at El Guacio, near San Sebastian. These short-term projects are proving a means of making Evangelical work in Latin America appreciated by youth leaders from parent churches in the States, and of discovering a few persons who may become full-time workers in Puerto Rico or in the other Latin American countries.

### Delegates Return from Buenos Aires

Puerto Rico's three delegates to the Latin American Evangelical Conference in Buenos Aires have returned with enthusiastic reports of their experiences and of plans for strengthening Protestant work throughout Latin America. Angel Mergal, Baptist representative on the faculty of the Evangelical Seminary of Puerto Rico, served as vice-president of the conference. The island's other delegates were Virgilio I. González, executive secretary of the Association of Evangelical Churches of Puerto Rico, and Isidro Díaz López, president of the Disciples of Christ mission and pastor of the Disciple church at San Juan.

### Union Seminary Has Large Enrollment

The Evangelical Seminary of Puerto Rico began the new school year Aug. 22. Its enrollment of 45, largest in several years, is an indication that young Puerto Ricans are increasingly eager to prepare for the ministry. It is gratifying to know that the missions are making this preparation possible. Denominational distribution of the students is as follows: Baptists 10, Congregationalists and Evangelical United Brethren 8, Disciples 12, Methodists 8, Presbyterians 5. Two students have enrolled from the churches of the Dominican Republic. Thirty of the students live at the seminary. All engage during their three-year course in practical work as pastors, pastoral assistants or directors of youth work in local churches.

### University Is Crowded

More than 8,000 young people are registered this fall in the various departments of the University of Puerto Rico. Although additional construction is going forward continually, the increased facilities still do not take care of the needs of the many young men and women who desire university training. Of the 7,000 who completed high school courses last May, only 2,000 could be admitted to the university. A few hundred will go to private colleges on the island or to institutions in the States, but many more will be unable to continue their training because of insufficient funds to enroll in private schools. About 1,000 of the university students are veterans. In addition, more than 17,000 veterans are enrolled in the island's elementary and high schools or in schools of agriculture and vocational arts. A few hundred are in specialized factory or trade training. Never before have so many Puerto Rican young people had such an opportunity to secure additional academic or vocational training.

### Legislature in Special Session

Gov. Luís Muñoz Marín has called the legislature into special session to consider some 40 matters left over from the regular session last spring. A number of the proposed bills will be for the reorganization of the judiciary and for the provision of adequate prison accommodations. Many court calendars are crowded and penal institutions are all filled beyond capacity. Attorney General Géigel Polanco has been vigorous in his investigations of all the institutions, personnel and activities in his department, and it is expected that a more effective organization will be created through legislation to be enacted at the special session. Other bills would provide for additional housing projects, electric power, public health facilities, airports and public playgrounds.

### Cement Workers' Strike Halts Construction

Several hundred workers are on strike in the cement plants at Guaynabo and Ponce, demanding better working conditions, provision for health care and increased wages. The strike has seriously crippled public and private construction projects. Efforts are being made to import cement from the States. Secretary of the Interior Krug has ruled that all government contracts must be carried out, even though the contractors may have to pay a higher price for imported cement. To date little progress has been made toward settlement of this most serious strike of the year in Puerto Rico.

Hugh J. Williams.

### Film on D.P. Problem Wins Award

At the recent Cleveland film festival, "Answer for Anne," motion picture credited with having resulted in widespread interest in the problem of D.P. resettlement, was awarded a gold "Oscar" as the best religious film of the year. It is being distributed by the Religious Film Association.

### Reformed Church of France Will Ordain Women

At the recent synod in Paris of the Reformed Church of France, it was agreed that women could be ordained "in certain extraordinary cases." Up to this time only men have been eligible for ordination. The phrase "extraordinary cases" was not defined by the synod.

# Nebraska Home For 300 D.P.'s

**IRO Worker Reports New Residents Are Happy—Steelworkers Strike When Immigrant Is Hired**

OMAHA, Sept. 7.—Through Church World Service and the Nebraska council of churches, 126 displaced persons in 32 families have found new homes in the state thanks to the good offices of 30 sponsors. Ruth Safron of the International Refugee Organization reported in a newspaper statement Sept. 3 that the 10 refugee families she interviewed in her recent spot-checking tour of Nebraska all reported that they were "completely happy." She had high praise for Rev. W. G. Wise of Lincoln, displaced persons worker for the National Lutheran Council and a member of the Displaced Persons Commission. "His home is practically a hotel for D.P.'s," she said. Miss Safron reports that 300 refugees are now settled in Nebraska.

### Union Members Strike When D.P. Is Employed

Less happily adjusted to his new surroundings than the families interviewed by Miss Safron was Eugene Stefan, Yugoslav immigrant and cousin of Karl Stefan, Nebraska congressman, who was forced to give up his job at the Omaha steelworks after some 260 members of the A.F.L. union in the plant staged a strike Aug. 1 in protest against the "employment of a foreigner while other Nebraskans are out of work." Stefan quit of his own free will, the company taking no action in the matter, after his relatives urged him not to return unless he was accepted by the union. He did not enter the U.S. as a displaced person, but as an immigrant under the immigration laws. The governor's committee on displaced persons, however, took cognizance of the apparent attitude of the state A.F.L. organization in the matter, and sought clarifying action. After a joint conference between members of the committee and representatives of labor unions in Omaha, a statement was issued Aug. 24 declaring that (1) consultation with a labor union is necessary in union shops before D.P. labor is hired, and (2) job offers to D.P.'s should not displace U.S. citizens. Members of the governor's committee expressed regret that the incident had resulted in unjustified criticism of the D.P. setup in Nebraska. In a statement to the *Omaha World Herald*, Gordon Preble, president of the Nebraska federation of labor, said that the strike was the first union stand on the immigrant-displaced persons issue, and that he knew of no other Nebraska concern with an A.F.L. contract which employs either immigrants or D.P.'s. He added that the union would not take Stefan in because he is not an American citizen.

### Omaha Church Sponsors German Student at Wesleyan

Werner Hoffmann of Karlsruhe, Germany, arrived in Omaha Aug. 24 and leaves today to enter Nebraska Wesleyan University at Lincoln, where his year's study for the ministry is being sponsored by the Antioch class of St. Paul Methodist Church of this city. The class' "Werner to Wesleyan" project began some months ago when K. O. Broady, director of the University of Nebraska's extension division, spoke in Omaha on his experiences as a lecturer in Germany and offered to give to the audience names of worthy recipients of CARE packages. A member of the Antioch class was given Hoffmann's name, and after correspondence the group decided to launch the education project. It raised $1,500 for the purpose by issuing shares of stock "with profits only for the heart."

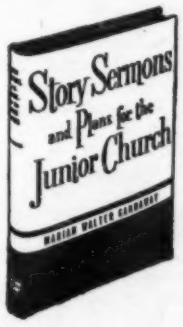
### Pastors Appeal for Opposition To Parochial Aid

The executive committee of the Nebraska council of churches issued a call to all pastors in the state to read from their pulpits on July 31 a statement prepared by the International Council of Religious Education and suggesting that Protestants write their representatives in Congress "urging them to vote against any bill or amendment which would allow private schools to be supported by public funds." The Nebraska call declared: "Protestants ought to urge their convictions on behalf of the public school."

### 'World Herald' Opposes Federal Aid

The *Omaha World Herald* has taken an unequivocal stand in this strongly Catholic community in opposition to federal aid to private schools. It vigorously rapped Cardinal Spellman's attack on Mrs. Roosevelt. "This newspaper believes that the whole federal-aid scheme is fantastic," said a recent editorial. "But if Congress can't resist the impulse to spend a few more bil-


STORY SERMONS and Plans for the JUNIOR CHURCH




*By Marian Walter Gannaway*

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lions it doesn't have, then manifestly, we think, the aid should be confined to tax-supported institutions. To hand public funds to private schools, of whatever faith or ownership, would open up a tremendous new bonanza for dole-seekers in every field."

### New Directory Lists 252 Churches, Missions

In the new edition of the directory of Omaha churches just published by the council of churches, 252 churches and missions of all faiths are listed. Sixty denominations are identified, and more than a score of independent congregations are added in an "unclassified" section. The major groups having the largest number of local congregations are: Roman Catholic 37, Lutheran 35, Baptist 27, Presbyterian 24, Methodist 13, Episcopal 9. The Disciples of Christ, the Congregational Christians and Judaism have 7 local congregations each.

### And So Forth

Western Theological Seminary, Lutheran institution at Fremont, Neb., has been reorganized and under a new charter becomes Central Theological Seminary. E. Bryan Keisler, for the past two years professor of practical theology in the seminary, becomes acting president.

Carl C. Bracy, 37, began his new work as chancellor of Nebraska Wesleyan University in Lincoln Sept. 1. Formerly president of McKendree College, Lebanon, Ill., he succeeds John L. Knight, who on June 1 became president of Baldwin-Wallace College, Berea, Ohio.

Dwight Dell will again direct Nebraska's CROP drive for overseas relief, of which Chancellor Gustavson of the University of Nebraska is chairman. Carroll Lemon, executive secretary of the state council of churches, will give part-time service to the project.

More than 1,200 persons attended summer activities at Camp Merrill, founded at Fullerton in 1943 by Nebraska Baptists.

Forty-three Nebraska youth attended the Rocky Mountain regional United Christian Youth Movement conference at Geneva Glen, Colo., Aug. 7-14. John Robert Hanson of Omaha was elected chairman of the regional movement.

Elwyn A. Smith, formerly associate editor of youth publications for the Presbyterian Board of Christian Education, Philadelphia, has been named dean of the University of Dubuque's theological seminary, Dubuque, Iowa.

Four Iowans sailed from New York Sept. 3 to investigate conditions in Europe under the sponsorship of the American Friends Service Committee. They are Mrs. William H. Davidson of Stanwood, Mrs. Louis P. Penningroth of Iowa City, Richard L. Stephens of Crawfordsville and Martin A. Lauterbach of Alden.

W. Bruce Hadley.

### Youth for Christ Plans 1950 Congress

The 900 delegates from 16 countries who attended the Youth for Christ international convention Aug. 13-21 in Cannes, France, pledged "mutual aid in the evangelization of Europe" and named Brussels, Belgium, as the site for a world congress on evangelism to be held next August.

# Launch 15-Month Evangelism Drive

### Communion Services Oct. 2 to Signalize Opening of Protestant-Orthodox 'Campaign of Century'

New York, Sept. 8.—On World Communion Sunday, Oct. 2, the United Evangelistic Advance, in which 37 Protestant and Orthodox denominations representing 40 million members are cooperating, will launch a 15-month program "to win America for Christ." Millions of Americans have been asked to participate on that day in their own churches in a communion service which will signalize the beginning of what is hoped will be the evangelistic movement of the century to revitalize the moral and spiritual forces of the nation. Behind it are aligned the greatest assembly of church forces ever marshaled for a single program since the Protestant churches began doing together what they cannot do so effectively by themselves. The program is under the direction of a 62-member national committee headed by E. G. Homrighausen of Princeton, N. J. Sponsors are member bodies of the Federal Council of Churches, eight Lutheran and five other groups. Also cooperating are the International Council of Religious Education, the United Council of Church Women, the Home Missions Council of North America and the Association of Council Secretaries.

### New Agency to Resettle D. P. Professionals

An Emergency Council for Displaced European Professionals has been organized here to handle resettlement in the United States of 25,000 technicians and specialists now in European D.P. camps. The new agency represents Church World Service, the United Service for New Americans and the National Lutheran Council. It has the support also of the American Friends Service Committee, the Unitarian Service Committee, the International Rescue Committee, the U.S. Displaced Persons Commission and the International Refugee Organization. Other voluntary agencies in the foreign service field are being invited to cooperate. Edwin R. Armstrong has been appointed executive director of the agency. Clarence E. Krumbholz, executive secretary of the N.L.C. division of welfare and a member of the organizing committee, points out that most American sponsorship for D.P.'s to date has been for nonprofessionals, skilled and unskilled, with the result that educated and technically trained persons have been left behind in the camps.

### Report Czechoslovakian Protestants Hopeful

Franklin Clark Fry, president of the United Lutheran Church, who recently joined P. O. Bersell, president of the Augustana Lutheran Church, in an eight-day tour of Czechoslovakia, declares that the Communist-controlled government of Czechoslovakia is "playing a losing game" in its struggle with the Christian church. Protestant pastors and laymen, he said, are determined to survive the restrictions that have been placed upon their churches. Although no overt conflict has yet occurred between the state and Protestantism, the excellent system of Protestant schools has been taken over by the government, along with hundreds of handsome buildings and all their equipment, entirely without compensation. Pastors have been deprived of clothing rations, since they are not employed in an "essential" industry or trade. Very few churches can be erected. On the other hand, Dr. Fry reports, ministers can still preach and conduct divine services without interruption. High points of his and Dr. Bersell's tour were the huge mass meeting in Liptovsky Svaty Mikulas, where the choir sang a hymn in English in honor of the visitors, and the annual ordination service of the Lutheran Church of Slovakia, at which 12 men were received into the ministry.

### Youth Attend Annual City Mission Session

"Being a Christian in New York city" was the theme of the annual conference of City Mission Youth, held the week before Labor Day at Camp Sharparoon under the auspices of the New York city mission society and attended by 150 young men and women who are members of the society's churches and cooperative projects. Interest groups provided a variety of leisure-time activities. Discussion groups were conducted under the leadership of David W. Barry, director of research for the churches' "pathfinding service," Douglas W. Fletcher of St. John's Methodist Church, Newburgh, James A. Bull of First Spanish Evangelical Church, H. L. Perez of First Spanish Presbyterian Church and Donald Benedict of the East Harlem Protestant Parish.

### Archbishops of Two Ukrainian Bodies Join in Mass

The spiritual union of the Ukrainian Orthodox Church of America with the American-Ukrainian Orthodox Church in the U.S. was signalized Sunday morning at a mass celebrated by Archbishop Mstyslaw of Winnipeg and Archbishop John of Philadelphia at St. Vladimir's Ukrainian Orthodox Church here. The service represents the first step toward a merger of the two bodies, which will be ratified at a meeting in December. Plans also call for spiritual union with the Ukrainian Orthodox Church of Canada, of which Archbishop Mstyslaw is likewise head. The result would be a union of more than 200,000 communicants.

### And So Forth

More than 200 members of Luther leagues in the metropolitan area attended a leadership school sponsored by the United Lutheran synod of New York last week at Pinecrest Dunes, L. I.

The Gideons are planning to distribute special editions of the New Testament, Proverbs and Psalms to 25 million schoolchildren between the ages of 10 and 17 throughout the nation. In the past three years the 50-year-old society has distributed to schoolchildren more than 4,200,000 copies of its special edition.

Cordelia Cox, acting director of the U.S. Lutheran resettlement service, a National Lutheran Council agency, announces that the service has processed its 10,000th job and housing assurance for D.P.'s. Each assurance covers an average of 2.38 persons.

J. Henry Carpenter.

# Church of Christ Growing Rapidly

**Fastest Advance in South Being Made by Group that Split 40 Years Ago from Disciples**

NASHVILLE, Sept. 7.—The Churches of Christ, whose break with the Disciples of Christ some 40 years ago centered in this city, are now the most rapidly growing denominational group in the south, both in membership and in new church building. The secret of their growth seems to lie in their rather literalistic devotion to biblical texts, their devout belief in their rightness and their evangelistic enthusiasm. They use noninstrumental music in their worship services. In Nashville and the rural areas round about, there are now 71 churches of Christ, with an average membership of 350. Forty of these are in the city itself, and all of them are filled even at weekly prayer meetings. The Disciples of Christ have only four churches in the city and one in the adjacent countryside, with a total membership of around one-tenth that of the Churches of Christ. The Disciple groups are cooperative and liberal (although none of them practice open membership), whereas the Churches of Christ prove cooperative only within their own ranks. David Lipscomb College, maintained by the Churches of Christ, is growing in both equipment and attendance.

### Southern Baptist Growth Phenomenal

Second most rapid growth in the south is being registered by the Southern Baptists, whose 26,823 churches report more than 300,000 baptisms in the church year just past, the best record in their history. Their Sunday school attendance enjoyed a similar increase, with 4 million enrolled for Bible study. Gifts for the denomination's work totaled around $125 million. One-third of the Southern Baptist churches have fewer than 100 members, and two-thirds fewer than 200. Slightly under half of these churches have a full-time minister. Annual ministerial salaries run above $2,000. The Southern Baptist youth camp, the Falls Creek assembly, registered more than 15,000 young people at its 10-day session this summer, with daily audiences averaging above 9,000. This assembly, thought to be the largest of its kind in the world, has 350 permanent buildings.

### New Southern Baptist Enterprises

New Southern Baptist projects are being announced at an ever increasing rate. Denominational headquarters have revealed that a $1 million extension will be made to the recently purchased hospital in Nashville, so that 100 additional beds will be available. In New Orleans, ground is being broken on a 75-acre plot for a new theological seminary which is expected to receive $3 million from the denomination's lately organized cooperative program. In the Arkansas Ozarks, a tract of over 1,000 acres has been purchased for a new assembly grounds. In Zurich, Switzerland, the denomination will open a new seminary this month. In Los Angeles, it is sponsoring a parochial high school, and in Arizona it has established parochial kindergartens and elementary schools. Segregation has been abolished in its Grand Canyon College in the latter state. Churches in Oregon and Washington will be admitted to the Southern Baptist Convention, thus bringing the total number of states represented to 23, only 11 of which are really "southern." Among special events in Southern Baptist life recently reported are the taking of the total abstinence pledge by several thousand youth and a plan to put a Bible on the desk of every businessman in the church.

### Nashville Has 15 New Church Buildings

During the past year 15 new churches have been erected in Nashville and its suburbs. Two of them cost $250,000 each. Two

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Jewish synagogues and two Lutheran churches have been opened in residential districts. The Episcopalians have built the first church in the city's largest suburb. Baptists, Disciples, Methodists and Presbyterians have erected large churches, all within a few blocks of each other, in the city's most rapidly growing residential area.

### Roman Catholics Report Gains in South

The Roman Catholic Committee for the South reported after its recent annual meeting that steady gains have been registered since its organization some years ago. The relatively slow advance is laid to "many handicaps, not the least of which is the spirit of ignorance of our church's doctrine and history, suspicion of her motives and even hatred for her very name." The latest event which might be considered prejudicial to the Roman Catholic Church—in the south—was a Miami Catholic parish's petition for a license to sell beer at church affairs. City authorities granted the license on the ground that it is legal to sell beer at eating places in the city and that no law forbids the selling of beer near church premises.

### Ku Klux Klan Activity Seems on the Wane

In Columbus, Ga., a rabble-rousing preacher known as "Parson Joe" has for the past two years been inveighing against Negroes, Jews and labor unions and particularly against such Baptist leaders as Louie D. Newton. The Southern Baptist Convention and the Federal Council of Churches have come in for their share of vituperation, and no progressive cause, however mild, has been ignored. Parson Joe has denounced all who oppose the Ku Klux Klan, although he maintains that he prefers the more radical "Columbians." As a result of his tirades, the Columbus Klan split. The late Dr. Samuel Green, grand dragon of the Klan, denounced the dissidents as "Columbians with a Hitleresque program rather than true Klansmen." In all, some 40 southern cities have outlawed the wearing of robes that hide the face, and Alabama has taken similar action on a statewide basis. It is likely that other states will follow Alabama's example. In Knoxville, a demagogic preacher has had his radio broadcasting license canceled. Before he died recently, Dr. Green was trying to bring the Klan into the open, and had ordered that members should not wear their Klan robes when in public. He was a successful physician, personally respected even by some who deplored what they termed his "fanaticism." His successor is a former candidate for governor of Georgia who stood politically to the right of the Talmages. More and more, it is becoming clear that Ku Kluxism is on the wane in the south.

ALVA W. TAYLOR.

### Ministers Protest Bombings Of Negro Pastors' Homes

Organized religious groups in Birmingham, Ala., have joined in bringing pressure on city authorities to apprehend and punish those responsible for the recent dynamiting of the homes of two Negro ministers in an area zoned for whites. The homes were in the same block as that of A.M.E. Bishop S. C. Greene, which was bombed in a similar outbreak of violence last March.

# U. N. Mediator Honored by City

**Los Angeles Stages Civic Demonstration for Ralph J. Bunche—Newspaper Scores Apathy on Crime**

LOS ANGELES, Sept. 6.—A great "welcome home" demonstration honoring Ralph J. Bunche, United Nations mediator for Palestine, was sponsored here recently by 200 civic groups and the American Association for the United Nations. Dr. Bunche, grandson of a Negro slave, worked his way through the University of California at Los Angeles, graduating in 1927. At the mass meeting which featured the celebration, Dr. Bunche denounced as an "absurd witch hunt" the credence given by the Senate's judiciary committee to the charges made by a "mystery witness" concerning Soviet pressure in the United Nations secretariat. "I have served in the U.N. since its inception, and I brand as maliciously false any allegations about a reign of terror and pressure tactics within the secretariat," he said. Dr. Bunche was introduced by Provost Clarence A. Dykstra of U.C.L.A.

### Newspaper Sees Conditions Disgracing Los Angeles

Commenting on the futile efforts of the governor's crime commission to get tangible results in its investigation of charges that Los Angeles is in the grip of gangsters and that there is lack of liquor control, police department corruption and open defiance of law and decency, as well as on Mayor Bowron's threat to "drive out the gangsters," the *Los Angeles Times* recently lamented: "When is the shilly-shallying, the evasion, the double talk, the buck passing, the alibi-ing to stop? When will the arm of the law regain its strength, its brain clear its cobwebs, and gangsterism be put down?" The newspaper declares also that Los Angeles has "lost its grip," has become slovenly, dingy, down at the heel. Dirty streets, says the newspaper, betoken a lack of civic pride even more disgraceful than physical slovenliness. Concerned citizens are coming to feel that the pride of the "city beautiful" over its industrial advance, its cultural and scientific institutions and its leadership in motion picture arts is more and more being overshadowed by the shame of racetrack gambling and civic corruption. In presenting his resignation recently as chairman of the state board of equalization, William G. Bonnelli declared that administrative red tape is responsible for delays in prosecuting violators of the law and for the existence of gangsters and racketeers.

### Reveal Existence of Unique Observatory

A correspondent of the *Los Angeles Times* last week discovered, within two blocks of the California Institute of Technology in the Oakknoll residential section of Pasadena, a notable institution of which the general public has been unaware. It is the Hale solar observatory, bequeathed to the Mount Wilson observatory on his death by George Ellery Hale, founder of Mount Wilson, Palomar and other American ob-

servatories. Its instruments are excelled, if at all, only by those at Mount Wilson. The beautiful structure which houses the observatory is hidden by rose-covered walls. An 85-foot shaft was driven below the building to allow the installation of a sun telescope with the power of that in Mount Wilson's 150-foot tower. The observatory, which was the working sanctuary of Dr. Hale in his later years, is now the laboratory of two noted astronomers, Walter S. Adams and Harold D. Babcock, in their retirement. Dr. Babcock's contribution to the decoding of light waves from the stars has given him international fame. Dr. Adams was one of four men Dr. Hale brought with him to Pasadena in 1904 to establish the Mount Wilson observatory. His studies were considered a final proof of Einstein's theory of relativity. He told the *Times* reporter that it was in the little Pasadena retreat that Hale, Millikan, Noyes and he made final arrangements for building the 200-inch Palomar telescope. "In this inspiring room I can do the best work of my life," he added.

**And So Forth**

Joan A. Reed, teacher and mission worker, has been appointed by the Associated Colleges at Claremont to head the first coordinated program of student activities in the four colleges—Pomona, Claremont Graduate, Scripps and Claremont Men's. Her assignment includes direction of the colleges' religious program for students.

Elfreda Bond Goodspeed, wife of Edgar J. Goodspeed, noted Bible scholar and translator, died at her home in Bel-Air Aug. 21, at the age of 69. Mrs. Goodspeed was chairman of the group of women which years ago established the Y.M.C.A. in Chicago.

J. M. Richardson of Bath, England, a former moderator of the Presbyterian Church of England, was guest preacher in August at the Pasadena Presbyterian Church.

Gifts from Pasadena churches for European relief through the World Council of Churches total more than those from any other Pacific coast city.

GEORGE R. GROSE.

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**Southern Baptists to Sponsor Year-Round Radio Program**

The Southern Baptist Convention has contracted with the American Broadcasting Co. for year-round broadcast of a Sunday afternoon half-hour program beginning Oct. 2, Religious News Service reports. The program will originate at the Baptist Radio Center in Atlanta, and will be carried by 131 southern stations. Previously, the convention had been participating in a southern religious radio conference in which it and other denominations shared a schedule of Sunday morning broadcasts for alternate three-month periods.

**Belgian Catholics to Sponsor University of Europe**

Plans are under way in Bruges, Belgium, for a Catholic-sponsored "university of Europe" based on "Christian ideals and international understanding," Religious News Service reports. Sponsors of the institution, which will be open to Protestants and members of other faiths as well as to Roman Catholics, hope that classes may start by November 1950.

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# Britons Slow in Realizing Crisis

**New Domestic Restrictions May Drive Home Economic Facts—Malvern Features Biblical Play**

LONDON, Sept. 1.—Why do political and economic crises always seem to happen in late August and early September? Our present "dollar crisis" has been accompanied by a vacation atmosphere and the most glorious summer weather we have had in years. Nevertheless, the ordinary man knows there is no vacation lightheartedness about our dollar position. We are not earning enough of them. That is the plain fact. How can we earn more? Most of us realize that work, production and selling capacity alone will do the job. It needs no economist wiseacre to point out that we are weak in all three branches of our industrial economy, particularly in "how to sell." We are slow too in getting these facts understood by local managements and workers. Further restrictions in our domestic way of life will probably drive home the lessons more quickly than a lot of speeches. These restrictions we are likely to get.

### Drama Festival Presents Biblical Play

These islands in summer are becoming the home of music and drama festivals to a degree which astonishes observers of the phlegmatic British. One such affair is the Malvern Drama Festival set in the lovely hills of the Worcester-Hereford border. Dedicated in 1929 to the plays of Bernard Shaw, the Malvern festival has broken fresh ground this year with a remarkable biblical play, "The Stars Bow Down," by Gordon Daviot, a woman who is the author of the highly successful "Richard of Bordeaux." The play concerns Joseph, Pharaoh and Egypt. It is significant that many modern playwrights who command attention (such as T. S. Eliot and James Bridie) deal with biblical and theological themes in the modern idiom.

### Baptists Observe Grenfell Centennial

The Baptist Missionary Society has been celebrating the centenary of George Grenfell, its pioneer missionary in the Congo. Born in August 1849, Grenfell went to Africa in 1875 inspired with passion to reach the interior, using the Congo as a river road. After a boat had been sent out to him in sections from England, this former office clerk turned boat builder, cartographer, geographer and explorer. Like Livingstone before him, Grenfell had his heart set on new places. Much of the extensive range of English Baptist work in the Congo today is due to his pioneer thrust. His story has been well used in Baptist churches this summer to stimulate interest in foreign missions.

### Methodists in Annual Pulpit Changes

This September nearly a thousand Methodist ministers take up their new circuit appointments, preach in unaccustomed pulpits and move into unfamiliar manses. September is the time of Methodism's annual "general post," which helps to keep that church lively and vigorous. Most Methodist pastorates are now five or six years in duration, with exceptions for some of the large city churches and central halls. On the whole, Methodism keeps pretty faithful to John Wesley's ideal of "itinerant preaching." It likes movement and it likes organization, a combination of virtues peculiarly Methodist. It also likes to see a fresh face in the pulpit and hear a new voice. It is the only church in Britain organized to produce regularly all these desirable objects.

### 'Christian Action' Treats Revolutionary Gospel

The movement called "Christian Action," which periodically organizes a spectacular gesture of Christian good will, such as arranging a series of concerts in Great Britain for the Berlin philharmonic orchestra, has issued through its chief inspirer, Canon John Collins, a *Theology of Christian Action*. This small book is based on a series of lectures given by its author at Lichfield Cathedral. The chapters deal with "Christianity as a Revolutionary Gospel," "The Broken Body" and "Towards Unity." "Christian Action emphasizes that common action in political and social affairs is an essential element of the work of the churches here on earth," it says. "The ordinary man who is now outside the churches believes that we preach a gospel which has no relevance to the only life he knows. It is vital that he should be made to realize how fundamentally the gospel affects his everyday life and how eternity is not an unreal future state but a present experience which impinges rudely upon his daily life." Publisher of the book is Hodder & Stoughton.

### And So Forth

Frank Laubach is in this country for a month's consultation with the Christian literature societies.

The Archbishop of York, the Bishop of London and the Bishop of Bath and Wells are among the Anglican leaders at present in the United States.

The Archbishop of Canterbury wishes to be known as the 99th archbishop, not the 101st. It seems that one archbishop is counted twice in the list and another was appointed but not consecrated.

F. Chalmers Rogers, recently chairman of the Congregational Union of England and Wales, who visited America in 1947, died Aug. 26. CECIL NORTHCOTT.

### Finland Builds up Folk High Schools

According to the Lutheran World Federation's news service, the building up of several Christian folk high schools is one of the signs of Christian recovery in postwar Finland. Founded 50 years ago to meet the needs of rural youth for higher education, these schools include courses in manual training for boys and needlework and domestic economy for girls. The main purpose of the teaching during the 24-week period while pupils live together in dormitories is training for citizenship. The state pays 60 per cent of the expense and local friends pay the rest.

# See Parochial Aid As Discriminatory

**New Hampshire Council of Churches in Formal Statement Calls Sectarian Subsidies Unfair Device**

PORTLAND, ME., Sept. 6.—The New Hampshire council of churches and religious education recently issued a "Statement about Federal Aid to Education" which in the light of current discussion is considered highly significant by many in this area. "A study of history makes clear this fact: democracy flourishes only where there is separation of church and state," says the declaration. "Under this principle neither church nor state dictates to the other, and there are equal rights for all faiths with special privileges for none. . . . The New Hampshire council of churches views with grave concern the efforts of sectarian groups to secure public subsidies in violation of this historic principle which is one of the foundations of our liberties. Such subsidies lead to wholesale discrimination. A Jew or a Roman Catholic is discriminated against if he is forced to pay taxes in support of schools which exist for the sectarian purposes of Protestantism. By the same token, a Protestant is discriminated against when he is compelled to subsidize the sectarian education of Roman Catholics or Jews. Public subsidies for private or sectarian schools make a mockery of our religious liberty and undermine its foundations."

### Deplore 'Belittling' of Public Schools

The statement continues: "All Americans have free access, without respect to race, color or religion, to the best public school system in the world. . . . We deplore, therefore, all attempts at belittling [its] contribution to American life. Many denominations have their own sectarian schools which provide intellectual enlightenment and teach moral responsibility, but the primary purpose of these schools is to disseminate the religious doctrines of the sponsoring denominations. If in the interest of these doctrines a parent sends his child to a sectarian school he is in no way discriminated against by being required to pay the full cost. . . . The New Hampshire council of churches feels that it is unfair to compel taxpayers to support the private and parochial schools of Roman Catholics, Protestants, Jews or any other groups, whether sectarian or secular, which may organize for the dissemination of their own particular ideas." The declaration concludes by endorsing a statement of the executive committee of the Federal Council of Churches which approves federal aid to education provided (1) there is no racial discrimination, (2) the danger of federal control of educational policy is avoided, and (3) no public funds are used for sectarian purposes.

### American Board Sponsors International Seminar

The third international seminar of the American Board of Commissioners for Foreign Missions was held at Old Orchard Beach, Me., Aug. 10-Sept. 15. The first such meeting was held at Yale University in 1939, the second at Chicago Theological Seminary in 1945. The purpose of these gatherings is to offer an opportunity for leaders of "younger" national churches to sit down across the table from American church leaders to study, exchange ideas and "talk shop" about the affairs of the Kingdom. Samuel C. Kincheloe of Chicago Theological Seminary was dean this year of a fellowship drawn from such scattered places as China, Greece, Japan, Syria, the Philippines and all sections of the U.S. Said the youngest of the group, Kentaro Bumo, who has come from Kyoto, Japan, to study at Yale: "When I landed at San Francisco I felt as if I had taken the deepest breath ever in this world. Although I have met many strange people, Christian brotherhood has been truly revealed to me. I am convinced that there is no foreign

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country to Christians, but one world for all of us." There is a story in the choice of the place for this year's meeting, a 15-room cottage on the sands of Maine's famous beach resort which bears the name of "Minnie's Seaside Rest." It was given to the American Board in 1904 by the parents of a little girl named Minnie whose ambition, back in the '90's, was to "take the tired off somebody." The child died at the age of seven. Since that time missionaries from Tibet and South Africa and points between have found "Minnie's" a place of rest and recuperation.

### Deering Center Host to Home Missions Seminar

The regular annual session of the Deering school for ministers, a project of the Congregational Christian Board of Home Missions, was held at the Deering Community Center, Hillsboro, N. H., with 36 ministers present from all over the eastern half of the U.S., as well as representatives from Puerto Rico, the Netherlands and Hawaii. The denomination sponsors a similar project at Colorado Springs. Aims of the school, which those who attend will testify are well fulfilled, are (1) to help ministers improve their use of the Bible, (2) to arouse interest in theological and other studies, (3) to make the minister more efficient in facing parish problems, and (4) to provide an opportunity for ministers to "brush up" on speech techniques. Truman Douglass, Home Missions leader, was dean of a faculty which included Prof. Paul S. Minear of Andover Newton, Prof. Daniel Jenkins of Mansfield College, Oxford, England, Harry T. Stock of the denomination's division of Christian education, and Everett C. Parker of the Joint Radio Commission.

### Summer Conferences Well Attended

The usual summer conference programs of the churches are varied and prolific in northern New England where lakes, mountains and seashore provide unusual natural opportunities for Christians to "go apart together for a season." Typical and yet outstanding among these gathering places is "Winni," the Geneva Point conference site of the International Council of Religious Education. Presbyterians, Congregationalists, Methodists and Lutherans from the entire northeastern portion of the country send their young people to denominational gatherings at this place on the great lake at the foot of the White mountains. This year, as in all years, the climax of the summer program was the eastern regional planning conference of the United Christian Youth Movement under the direction of William Greer Fisher. Since 1919 generations of young people have been going from this place inspired to serve the churches of the land, many of them as full-time leaders.

### Denominations Sponsor Youth Gatherings

An outstanding denominational program is that of the New Hampshire Baptists, whose Sentinel Lodge on Dan Hole pond is occupied from the middle of August well into September by successive groups of young leaders of different ages. One of the largest denominational youth conferences is that at Camp Manitou, an eight-day conclave of young Maine Congregationalists under the direction of Orville O. Lozier, associate minister of the Maine Congregational conference. This gathering, held annually the last week in August at Medomak camp in Washington, Me., is celebrating its silver anniversary this year. Enrollment is usually well over 200. The faculty always includes representatives of other lands, other faiths and other races, as well as local leaders. The conference closed this year with a special 25th anniversary service conducted by William G. Kirschbaum, camp chaplain.

NATHANAEL M. GUPTILL.

## The Church Roll

Mrs. Albert Orsborn of London, wife of the international leader of the Salvation Army and director of the Army's women's division, is on a month's speaking tour of the United States.

Bishop H. Fuglsang-Damgaard, primate of the Lutheran Church of Denmark, arrived in New York Sept. 6 for a seven-week visit of Danish congregations in the U.S., accompanied by his wife. His tour is being sponsored by the United Evangelical Lutheran Church and the Danish Evangelical Lutheran Church.

Wilbur Chapman, engineer and creator of the children's story characters "Wilbur and Pete," and Mrs. Catherine Ulstrom, author of the "Flannelgraph" stories about children suffering from leprosy, have returned from an eight-month trip to leprosy colonies in India and Africa. Materials based on their observations, including films and colored slides, will be available for use by the American Mission to Lepers.

Mark A. Dawber, who is retiring as executive of the Home Missions Council of North America, has accepted a call to become pastor of the Peoples Community Church of Long Beach on Long Island. Recently appointed by Secretary of the Interior Krug to serve on a 10-member advisory committee on Indian affairs, Dr. Dawber has completed 40 years of work as a missionary and interdenominational leader.

Rachel K. McDowell, religion editor of the *New York Times* for 28 years until her retirement last December, died Aug. 30 at the age of 69.

S. Franklin Mack, formerly director of the division of education and information of the Presbyterian, U.S.A., Board of Foreign Missions, has been named director of the division's new section on audiovisual education and evangelism.

Gloria M. Wysner, Methodist minister and an authority on Moslem affairs, has been appointed a secretary of the International Missionary Council, Religious News Service reports. Formerly secretary of the Foreign Missions Conference's Near East committee, Dr. Wysner is the first woman to hold a secretaryship in the I.M.C.

Luther D. Miller, acting chief of army chaplains, has been named first chairman of the Armed Forces Chaplains Board.

Yrjo E. Jauhiainen, pastor of Kauhava parish in Finland, arrived in this country Aug. 3 as the first Finnish minister to visit the U.S. under a five-year plan worked out for the exchange of leaders between the Church of Finland and the U.S.A. committee for the Lutheran World Federation. Dr. Jauhiainen will spend three months in this country and Canada. Now on a three-

month assignment in Finland under the plan is Taito Kantonen of Hamma Divinity School, Springfield, Ohio.

### Czech Government Controls Church Publications

The Communist-dominated government of Czechoslovakia has assumed strict control over publication of religious books. One of the first books banned was the recently published *History of Philosophy*, by Samuel Osusky, formerly bishop of the Lutheran Church of Slovakia. All copies of the book, which sharply criticizes Karl Marx's teachings, were confiscated from the church publishing house and from bookstores.

### Swedish Socialists for Religious Education

Swedish Social Democrats have issued a statement demanding that the government see to the preservation of Christian traditions in the schools of Sweden, stressing that democracy can be preserved at the present time only by maintaining the Christian heritage. Their action came after certain school authorities in northern Sweden had attempted to limit religious instruction in the schools and abolish morning prayers.

### Issue Directory of Chicago Region Churches

One of the most complete directories of churches ever compiled has just been issued by Dr. John Evans, religion editor of the *Chicago Tribune*. It lists every church, pastor, parsonage address and telephone number within a radius of 40 miles from Chicago. Synagogues, Buddhist associations and Vedantist societies are included. Churches with vacant pulpits are listed. Copies can be obtained from Room 442, 20 Wacker Drive, Chicago 6, at $3.

### Lay Cornerstone for Catholic Radio Station in Japan

The cornerstone for the first Roman Catholic radio station in Japan was laid in Tokyo recently, with Bishop Thomas J. McDonnell, director of the Society for the Propagation of the Faith in the U. S., in charge, Religious News Service reports. So far, broadcasting in Japan is under the supervision of U. S. army headquarters, but the new constitution provides that licenses may be granted to religious groups.

## Current Feature Films

*Prepared by Independent Filmscores*

M-Mature. Y-Younger. C-Children.

**Black Magic** (UA) Akim Tamiroff, Orson Welles. *Melodrama* based on Dumas novel about famous 17th century impostor and hypnotist, Count Cagliostro. Here, he marries beautiful girl, hypnotizes her as tool in his diabolic plot to further his ambitions at court of Louis XVI, get revenge on French noble who had slain his gypsy parents. A weird, *overdrawn* and overacted tale that is frequently unclear, always unpleasant. M

**Leave It to Henry** (Mono.) *Farce*, sequel to "Henry the Rainmaker." Still outside looking in enviously at mayor's chair, Henry volunteers to help stage town's centennial observance, gets in trouble when river steamboat burning he re-enacts causes destruction of tollbridge owned by his rival. An *inane*, frantic little tale with small-town setting, comic-strip-like characters. M,Y,C

**The Quiet One** (Film Documents) *Drama-documentary* portraying the story of a lonely, unwanted Harlem boy whose family life, sordid environment combine to make him a delinquent. He is sent to school for problem boys where patience and skill of understanding staff at long last succeed in slightly lessening his mental torment, make slight start toward rehabilitation. A *memorable* portrayal of the forces that make for degeneration of unfortunate children, so devised as to be a picture not just of one Negro child but of all children who suffer from parental neglect and unhealthy environments. Stark, realistic settings and performances by amateurs contribute to conviction, and psychological factors are soundly delineated. M,Y

**Reign of Terror** (Eagle Lion) *Melodrama* set during French Revolution, dealing with plot by Robespierre to seize power and the daring countermeasures taken by a few devoted patriots. *Coincidence-ridden*, violent, stilted. M,Y

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*For Mature Audiences:* Alias Nick Beal, The Barkleys of Broadway, Champion, Command Decision, Day of Wrath, Edward My Son, Hamlet, Home of the Brave, Joan of Arc, Lost Boundaries, Monsieur Vincent, Mr. Belvedere Goes to College, Mr. Perrin and Mr. Traill, Paisan, Quartet, The Red Shoes, The Set-Up, The Window. 9-21-49


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